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"Why not a kiss for me?" asks Toronto UJA chairman, and Golda complies

Photographer Joe Black captured on film a delightful incident when a UJA—ISF study mission from Toronto were guests at a dinner meeting with Prime Minister Golda Meir at Jerusalem's King David Hotel. In the first picture at far left, a serious faced Mrs. Meir tells of the new Russian exodus to Israel and urges maximum support for the current campaign to help absorb the Soviet Jews. In the next picture, she is shown asking if there were any questions from the audience. In picture No. 3 Phil Granovsky, chairman of the Toronto UJA—ISF campaign, spoke up and told the Prime Minister, "last year in Toronto, you kissed the 1971 campaign chairman. Now that you have set a precedent, don't you think the 1972 chairman should get a kiss from you, too?" Mrs. Meir in picture No. 4 laughs with gusto at this request, and after a halfhearted protest, she gives Granovsky his salute. Black, a member of the mission, just happened to have a camera handy.

The Canadian Jewish news

Friday, March 17, 1972 — 2 Nisan 5732 — 15¢

Mission in May

Ontario, Israel trade hope bright

By HOWARD ENGLISH
CJN Queen's Park Correspondent

TORONTO -

Ontario government marketing experts believe that prospects for trade between Ontario and Israel are better this year than ever before

"It seems to me there's only one way trade can go, and that's up. We feel rather buoyant about trade with Israel", Jim Graham, marketing director for Ontario's ministry of industry and tourism, told the Canadian Jewish News last week.

The provincial government is now preparing to receive two Israeli trade delegations; one this spring, and another during the fall.

Israel's Chamber of Commerce is covering the cost of the first mission which will be composed of 15 or 16 businessmen who are scheduled to arrive in Toronto on May 8 for an eight-day stay.

Provincial ministry officials will introduce the Israelis to manufacturers of products ranging from steel to synthetic rubber.

The province has also set aside about $5,000 to pay transportation and accommodation costs for another trade tour from Israel, Sept. 7 to Sept. 15.

Industry and tourism executives feel that Israel's representatives are most anxious to examine water treatment and sewage equipment, generating stations, and agricultural machinery.

The province hopes Israel's upcoming trips will pave the way for reciprocal visits on the part of Ontario businessmen and a permanent trade office in Jerusalem or Tel Aviv.

This year's trade exchange arrangements are not the first between Ontario and Israel.

In the summer of 1967, before the Six-Day War, provincial businessmen had already arranged flights to Tel Aviv, when they received word from Israel not to come.

"We had it pretty well lined up, and we wouldn't have cancelled the trip but Israel thought the situation might be touchy", a provincial spokesman said.

Since the war, the Ontario government reports that Israel has offered the utmost co-operation and understanding.

Last year, Israel imported over $4 million dollars worth of goods from Ontario.

Analysis

Egyptian sabre-rattling?

Sabre-rattling, or the real thing?

This question is occupying the attention of Israel's civil and military leaders in the wake of a warlike statement by Egyptian Prime Minister Aziz Sidky. He told a rally of cheering Egyptians that at last Egypt is ready to launch a successful war against Israel.

It is not the first time a high ranking official has made this declaration, but it is the first time this year that it has been made by one of the two top men in the nation.

Sidky's statement that Egyptian armed forces "are capable now of realizing what is required of them," runs counter to the view expressed last week by Mohammed Hassanein Heykal, writing in the Cairo newspaper, Al Ahram. Heykal said the Arabs lack the military power to dislodge Israel from even the smallest town in Sinai or the Golan Heights.

"Let us face it," Egypt's leading political commentator wrote. "Neither the required strength nor the visible circumstances are opportune for the use of sheer force. Our only real alternative is the political settlement. . . ."

But Egypt's premier says the day of liberation is drawing nearer. This may be another case of preaching for home consumption and pacifying the university students that the start of a major offensive is just around the corner.

Meanwhile, Israel's borders with Syria and Lebanon, the scene of ground and air fighting, remain quiet. The punitive raids launched by Israel against Fatah strongholds in Lebanon appear to have achieved the desired result. The Fatah leadership has announced it will cease using Lebanese soil from which to attack Israel border points, and units of Lebanon's armed forces have moved into areas vacated by the terrorists.

As for Syria and its aerial hit-run tactics, the Israeli air force is prepared to strike heavy blows at Syrian military targets in the event Israeli air space is again violated.

Dr. Yaacov David Herzog

Former envoy to Ottawa, Herzog dies

JERUSALEM -

Dr. Yaacov David Herzog, Israel's ambassador to Canada from 1960-63, has died in Jerusalem at the age of 51, following a prolonged illness. He was buried on Friday and was eulogized by Prime Minister Golda Meir and Israel's Chief Rabbi Isser Unterman.

Herzog had been director general of the prime minister's office and political adviser to the premier at the time of his death. He was a son of Israel's former Chief Rabbi, Yitzhak Isaac Halevi Herzog. He was a veteran diplomat and senior government official as well as a noted Talmudic scholar

(Cont'd on page 6)

Syria not punished enough, states Dayan

JERUSALEM (JCNS) -

Moshe Dayan, Israel's defence minister, thinks that the punishment meted out by Israel to Syria last week was inadequate.

He told an interviewer on Israel's television network over the weekend: "I don't like it (commenting on Syria's air raid against Israeli settlements on the Golan Heights). I wish they had been punished more severely. I hope that if they try it again they will have some practical losses with their aircraft."

Dayan said he believed the Lebanese would at least try and restrict and perhaps control the borders to prevent El Fatah acting against Israel from Lebanese territory. If they didn't the Israelis were not precluded from crossing the border again.

Israel's defence minister thought that Syria was prepared to bear the risk of counter-strikes against terrorists. "Basically, I don't think Syria is prepared to go to war now."

After their debacle in Jordan the terrorists were now faced with the question of "to be or not to be? If further to what happened in Jordan Fatah is not able to operate in Lebanon or Syria it must disband entirely. This will not be achieved easily or in a short time.

Chief of Staff, Gen. David Elazer, said that the Army would do whatever necessary to keep the Lebanese and Syrian borders quiet.

According to reports reaching London from Beirut, Israeli aircraft have been operating as far north as the Syrian port of Latakia. Two Beirut newspapers state that Israel has sent a new warning to Lebanon through the Mixed Armistice Commission. Israel threatened not to withdraw from Lebanese territory if it had to take action similar to that taken last week-end in Fatahland.

Dutch reverse their decision about Nazis

AMSTERDAM (JCNS) -

The Dutch government has decided to think again about the release of the country's last three imprisoned Nazi war criminals.

Barend Biesheuvel, the prime minister, announced the reversal of the government's "provisional" intention to release the three prisoners, jailed for life for their part in the wartime deportation and murder of Dutch Jews. The three men are Franz Fischer, aged 69; Joseph Kotalla, aged 61; and Ferdinand Aus der Funten, aged 61. All have now served 27 years.

Andreas Van Aft, the minister of justice, said that the violent public reaction had come as a painful surprise and that the government had not realized that memories of wartime suffering were still so strong.

Last week the Dutch Lower House, after a 12-hour debate, approved by 85 votes to 61 a Socialist motion urging the government not to release the last three war criminals still serving sentences in Holland. Earlier, thousands of demonstrators, including former concentration camp victims and members of the Resistance, had marched in protest at the Government's proposal.

No suicide plan for Israel, says Rabin at rally

By MARK MEDICOFF
CJN Quebec Bureau Chief

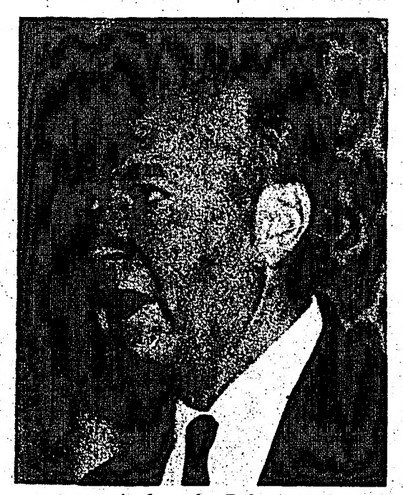
MONTREAL -

Israel's ambassador to the United States told a Jewish National Fund rally last week "we have never considered suicide as an international obligation."

Yitzhak Rabin, speaking at the JNF's 70th anniversary, said there can be no reconciliation for peace unless the Arab countries fully recognize Israel's right of self-determination.

"The world is too accustomed to sympathizing with dead Jews," he told an audience of 2,500, many of whom listened through closed circuit television in another hall. "We prefer to be alive and with less sympathy."

Born in Jerusalem of American Zionist parents, Rabin originally studied pioneer farming. He said Israel still continues to wage struggle against the forces of nature—the reclamation of swampland and desert.



Ambassador Rabin

Rabin said Israel has fought three wars with no real peace in between, although the international community offered innovations for peace that have all failed.

"We have fought three wars and we found ourselves alone, no one came to our defense when the Jewish homeland was threatened."

The ambassador outlined Israel's economic development over the last decade, saying the country "has struggled very hard to move rapidly into the 20th century, in order to reach out for the milk and honey."

JEWS LEAST LIKELY ETHNIC GROUP TO ASSIMILATE.. YORK STUDY

By SOL I. LITTMAN

TORONTO -

Assimilation appears less likely among Toronto's Jews than all other ethnic groups, according to a sociological study released by York University this week.

"Not only do they show a stronger preference for living in their own areas," says the study's author, Dr. Anthony H. Richmond, "but they also avoid close social relationships with other groups, relationships which could lead to intermarriage."

The study also found that Toronto's Jewish population is the most residentially segregated in the metropolitan area, though the high level of concentration in predominantly Jewish neighborhoods cannot be considered ghettoization since residence in such areas is for the most part a matter of voluntary choice.

The study was produced by York University's Institute for Behavioural Research and is entitled **Ethnic Residential Segregation in Metropolitan Toronto.** The 1969-70 study is based on interviews with a cross section of heads of households. It evaluates the varying attitudes of British, Italian, Slavic, Dutch, French, German, Black and Asian groups to certain types of housing, neighborhoods and life styles.

The researchers defined "Jews" as those who reported their religion as Jewish, together with those who claimed to be agnostic or gave no religion but indicated that one or both parents were Jewish.

Jews constitute 5% of all householders in Toronto. 45% of these belong to a Conservative synagogue, 19% are Orthodox and 20% Reform. The remaining 16% claimed no religion.

The relative newness of Toronto's Jews is seen in the fact that although 45% were born in this country, only 6% are of the third or subsequent generations.

Thirty-nine per cent reported Yiddish as their mother tongue, with 46% reporting English.

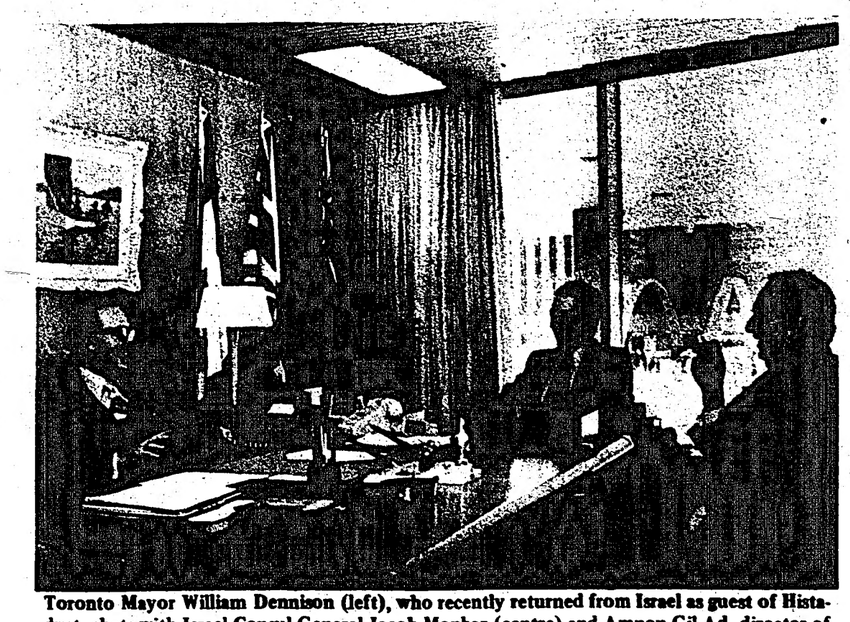
The high level of education among Jews is revealed by the study. Thirty percent of the Jewish householders had more than 13 years of education. Although almost half of those interviewed reported that they had some special qualification such as a degree or technical license, Jews were most likely to report having a university degree and less likely to report a technical qualification.

Income for the average head of a family, actively employed in Metro-Toronto was approximately $8,700. The most marked contrast in income is between Italians, who earned substantially below average, and Jews and British whose earnings are considerably above average. Thirty-nine percent of the Jewish householders earn $10,000 or more. Of these, 16% earned $19,000 and over. When total family earnings were reviewed, 22% of Jewish families earned $19,000 and more.

Jewish householders are more than twice as likely than the average to be in a managerial category. They are three times as likely, compared to the average, to be found in "sales."

(Cont'd on page 8)

Organizations and People



Toronto Mayor William Dennison (left), who recently returned from Israel as guest of Histadrut, chats with Israel Consul General Jacob Monbaz (centre) and Amnon Gil-Ad, director of Israel's tourist office in Toronto. Dennison was presented with an Attestation of Pilgrimage scroll by the Consul General. CJN photo by Gadi Hoz

Red carpet treatment for Dennison group

By NECHEMIA MEYERS
CJN Israel Correspondent

JERUSALEM -

The red carpet was rolled out for the 40-man Histadrut Campaign delegation from Toronto, headed by Toronto Mayor William Dennison, which visited Israel over the last couple of weeks. Delegation members included three other city officials, David Rotenberg, chairman of the Toronto City Council and Bryn Lloyd, executive assistant to the mayor and North York Controller Irving Paisley.

They were warmly received by Prime Minister Golda Meir and were luncheon guests of Tourism Minister Moshe Kol. Later they met with elder statesman David Ben Gurion at his Tel Aviv residence.

The Histadrut went all out to make them feel at home, beginning with a meeting on their first day in the country with the Labor Federation's Secretary General, Yitzhak Ben Aharon, and its treasurer, Yehoshua Levy.

This was the second visit to Israel for Dennison and his wife who were here in 1961 when he was a Toronto controller. At the time he was primarily interested in Israeli afforestation work-he owns some forest land himself-and in the country's housing program. Progress achieved in the meantime made a considerable impression on the mayor, who thinks others should learn from Israel's policy of using only land with poor soil for housing, reserving better soil for agricultural purposes.

"This is a practice that should be followed elsewhere, including Ontario," Dennison said.

The Toronto group's crowded agenda of dedications began with the opening of the Mayor Dennison Medical Centre in Kfar Saba, which will serve thousands of members of Kupat Holim-the Histadrut's Medical Insurance Fund-in this rapidly growing town north of Tel Aviv. Present at the ceremony were the Canadian ambassador, the Kfar Saba Mayor and senior Kupat Holim officials.

Later that day, the J. J. Zweig Sports Centre was dedicated at Bet Berl, a labor college and teachers seminary near Kfar Saba. The centre honors the memory of a veteran Canadian Labor Zionist and Histadrut supporter.

Perhaps the most impressive experience of the trip for William and Dorothy Dennison and the others was the inauguration of the Alex E. Grossman Dining Hall at Jordan Valley Kibbutz Ashdot-Ya'acov. The dining hall is topped by a special roof containing a two-feet thick layer of stone so that it will be able to withstand Fatah and Jordanian fire, if the kibbutz is shelled again as it was so frequently until a year ago.

Dennison explained to this reporter, on the basis of his own experience in the construction trade, that the loose stone is better able to absorb shells than reinforced concrete, though, of course, he hopes there won't be any shells to absorb.

The mayor and Mrs. Dennison weren't here for the final ceremony, when the Warshover-Lodzer Medical Centre in Ramat Yitzhak, near Tel Aviv, was formally opened. It was erected as a tribute to Ozer Cohen, late president of the Warshover-Lodzer Society in Toronto.

Before his departure, the mayor and his wife saw most of the country, meeting, among others, Arabs living in the West Bank area. Commenting on his visits to religious sites in Jerusalem and Bethlehem he said that, as a Unitarian, "they were primarily of historical interest to me."

Dennison sees excellent opportunities for expanded trade between Canada and Israel. Tourism, going in both directions, should be a big item. He also thinks Israel should provide a fine market for Canadian agricultural equipment and Canada a market for more Israeli citrus.

Radical change in Soviet Jewry body

From the CJN Quebec Bureau
MONTREAL -

A radical change in the structure of the Montreal Actions Committee for Soviet Jewry has been announced by Ella Cohen, national coordinator, following a meeting at Congress Headquarters last week.

The Actions Committee, formerly representing some 20 groups, will be expanded to include over 100 Jewish organizations in Montreal. Two organization members and a professional person will represent each group at meetings.

As a result of the expansion, a new steering committee representing the major institutions - AJCS, Congress, Canadian Zionist Federation, Synagogue Council and Student Struggle For Soviet Jewry - will be formed under the chairmanship of Boris Moroz.

"We feel it will corral more strength from the community," explained Mrs. Cohen. "The direction of the programming will be an all out effort to have the prisoners of conscience released."

Mrs. Cohen said no plans are underway for the restructuring of the Toronto Actions Committee, under the chairmanship of J. B. Salsberg. The Winnipeg Actions Committee is now headed by newly elected chairman Morley Greene.

The national coordinator said plans have been prepared for programming durine the Passover season. The National Actions Committee has acquired exclusive rights for the distribution of a Passover Haggadah **Let My People Go** as well as a three language Passover prayer for seder reading.

"We have relinquished our distribution rights for the sale of the Haggadah in Montreal to the Student Struggle," explained Mrs. Cohen, "and the Canadian Zionist Federation will be working jointly with us to ensure wide distribution."

All proceeds of the sale go to the individual cities for use in alleviating the plight of Soviet Jewry.

On the passover evenings millions of Jews across North America will be demonstrating their moral support by reading from the Haggadah and by reading the special prayers.

"And the Jews in the Soviet Union will know this is happening," declared Mrs. Cohen.

Synagogue for girls

JERUSALEM (JCNS) -

What is claimed as probably the only synagogue in the world built to provide more accommodation in the women's section than the men's, was dedicated in Jerusalem recently.

The synagogue provides boarding school facilities for 160 teenage girls of poor religious families in Israel. Only a tiny area is set aside for males which will barely accommodate a minyan.

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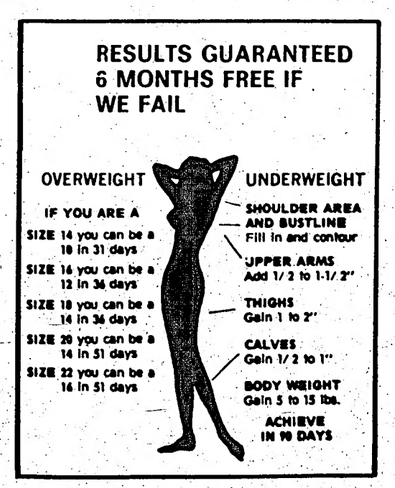
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NOW 11 LOCATIONS IN TORONTO TO SERVE YOU

Organizations and People

what's new . . .

by Miriam Herman

Grade 1 Chazanim of the Toronto Hebrew Day School led their classmates in a Shacharit Service while parents look on.

SUMMER PROGRAM FOR SENIOR CITIZENS

The Association of Senior Clubs, together with the Jewish Camp Council, is offering a summer program of recreational and social activity for senior citizens for the first time. Announcement of the program, **Summer '72**, was made by the Co-ordinated Services to the Elderly, a division of the United Jewish Welfare Fund of Toronto. Program highlights, offered to participants for six days of a two week period, will include picnics, movies, museum trips, in addition to outings to Camp Good Fellowship in Barrie.

JOSEPH AND HIS BROTHERS

The Canadian premiere of **Joseph and His Brothers,** a dramatic cantata by Robert Starer of the Julliard School of Music, takes place on Friday evening, March 24, at Holy Blossom Temple. Narrator will be Rabbi W. Gunther Plaut. Musical portions are to be provided by the 16 voice choir under the direction of Douglas Bodle with solos by Connie Frances, soprano, and Cantor Sheldon Merel, tenor. The presentation follows the worship service which begins at 8:25 p.m.

BLACK PANTHERS ISRAELI-STYLE

A Learn-In on **Israel and Its Black Panther Phenomena** is set for Thursday, March 23, at 8:30 p.m. at the Labor Zionist Centre on Viewmount Ave. Faculty for the evening includes Dr. Uri Zohar, associate professor of economics and administrative studies at York University Graduate School and Dr. Daniel J. Baum, professor of administrative studies and environmental studies at York University faculty of law. The program is sponsored by Zionists in Action, the Progressive Students for Israel.

INSTITUTE OF ETHICS

This weekend at Beth Tzedec Synagogue, professor Monford Harris is scheduled for a series of lectures. Saturday at 8:30 p.m.-**Jewish Scholarship: History of Wisdom;** Sunday 10:15 a.m.-**Beyond Nostalgia:. A Jewish View of Memory;** and Sunday evening at 8:30 p.m.-**Romantic or Real Love.**

SEDERS FOR STUDENTS

All Jewish students are welcome to participate in Hillel's Passover Seders on March 29 and 30. Reservations are a must!

DEDICATION WEEKEND

Clanton Park Synagogue's annual Dedication - Anniversary weekend was celebrated on March 3-4. Guest speaker was Rabbi Jerome Kerzner of Wilkes-Barre, Pa., whose topic of discussion at the Saturday evening Melavah Malkah was **Should Orthodoxy Be Activistic in Contemporary Jewish Life?**

SISTERHOOD TEA

Spring is here, according to Shaarei Tefillah Sisterhood! They have picked Sunday, March 19, as the date for their Spring Tea. The annual event will be held at the synagogue from 2-5 p.m.

FARBAND THIRD SEDER

An especially prepared Haggadah will be recited at the Farband Center on Viewmount Ave., on Saturday, April 1 at 8:30 p.m. The public is welcome.

DICTIONARIES FOR SOVIET JEWS

To coincide with Passover, the Student Council for Soviet Jews, in co-operation with the Canadian Jewish Congress, is initiating a program of sending Hebrew-Russian dictionaries to Jews still remaining in the Soviet Union. These dictionaries may be purchased from the SCSJ office at York University (the number is 635-3647) and they come with complete mailing instructions including the name of the persons to whom they are to be sent. The total cost to you (the price of the book plus postage) will be about $1.25.

SEPHARDIC STUDY PROGRAM

Petah Tikva Anshe Castilla (Sephardic Synagogue) has inaugurated its Mechinah program, an afternoon of study for boys and girls, ages 11-13, who have never had a chance to learn Hebrew reading and religion. The program, though sponsored by the Sephardi congregation, is open to the Ashkenazi as well. This is a community service project under the guidance of the Board of Jewish Education of Toronto. For further information contact the synagogue's rabbi, M. Mitchell Serels.

. . . about people

Montreal law professor **Maxwell Cohen** of McGill University was recipient of the Dr. Stern Award in recognition of his outstanding work in the field of law at Temple Emanu-el Brotherhood's Fellowship Dinner. **Roger Ouimet,** Quebec Superior Court Judge, and **Charles H. Peters,** president and publisher of **The Montreal Gazette,** were presented with Brotherhood Awards of Merit for distinguished leadership in communal life.

* * * * * *

The last two weeks have been busy ones for **Rabbi Abraham Feinberg,** presently residing in Berkeley, Cal. He was installed as rabbi in residence at San Francisco's Glide Memorial Church, which means that he will counsel and meet with senior citizens two days a week, on a volunteer basis. And he made his radio debut with a program geared to discussion of the aged - and if anyone knows how to grow old gracefully (and energetically), it is the 72 year old rabbi, author, lecturer and singer!

* * * * * *

Alderman **Ben Nobleman** has been elected chairman of the board of health of the borough of York. He is also a member of the **York Planning Board.**

Renee Rosen

Kudos are in order for opera singer **Renee Rosen** who received as many as 11 curtain calls for her performance as Rosina in the Manitoba Opera Company's production of Rossini's **Barber of Seville.** Acclaimed by the Winnipeg press during her appearance there, the Toronto-born mezzo coloratura has been a member of the Canadian Opera Company for the past four years.

Joseph Klinghofer

After serving for more than 24 years as director of Jewish education for the Canadian Jewish Congress, Central Region, **Joseph Klinghofer** will be retiring at the end of June. In addition to his administrative duties, Dr. Klinghofer was secretary to Congress' social research committee which conducted 11 self-surveys of the Jewish community. His future plans? - As of now he hopes to do some studying and spend some time in Israel.

* * * * * *

Torontonians will be treated to an evening with **Jack Benny** on Monday, April 10. The "39" year old legend of the entertainment world will be in town to appear with the Toronto Symphony as guest violinist for the special Musicians' Pension Fund Concert. The famous comedian has been performing as violin soloist with the top symphony orchestras on the continent with proceeds going to the orchestra fund or the musicians' pension fund - and to date he has raised over $5 million.

* * * * * *

Congratulations to **Archie B. Bennett** who celebrates his 81st birthday this month! A Torontonian by way of Maltsh, Russia; Kingston, Ont.; and Queen's University (a graduate in philosophy), he has made an impact on this community as writer, commentator, and scholar.

* * * * * *

Heading the national executive of Canadian Young Judaea for the next two years will be University of Toronto student **Ira Jacobs,** elected as Mazkir Klali (secretary general) at the recent national convention.

Emphasize schools, not shuls: Chief rabbi

By JUDY PLATT

TORONTO -

A rabbi of over 200,000 congregants says "The time has come that the prime emphasis should be on schools not shuls."

British Chief Rabbi Immanuel Jakobovits, in Toronto last week as guest of Congregation Shaarei Tefillah, contends that education should be the top communal priority. "This is all that really matters in my ministry; this is what will have the lasting effect." The chief rabbi has recently launched a campaign to double the places in Jewish day schools in his country.

A visitor to Jewish communities throughout the world, he said: "A whole revolution is going on with the growth of the day school movement. I think we are beginning to turn the tide of defection and drift to one of sharply accentuated commitment-not by the masses, but by a significant minority. It won't be numbers that determine the future, but the quality of the remnant that survives."

Rabbi Jakobovits mentioned Melbourne (Australia and New Zealand are the main overseas communities under his jurisdiction) as a community where Jewish life was dying until revitalized by a day school -now the world's largest with over 2,000 students.

Israel is also a very major factor, particularly in small Jewish communities, observed Rabbi Jakobovits. "If it wasn't for the impact of Israel on these communities-for example, the Scandinavian countries-they would probably be gone by now."

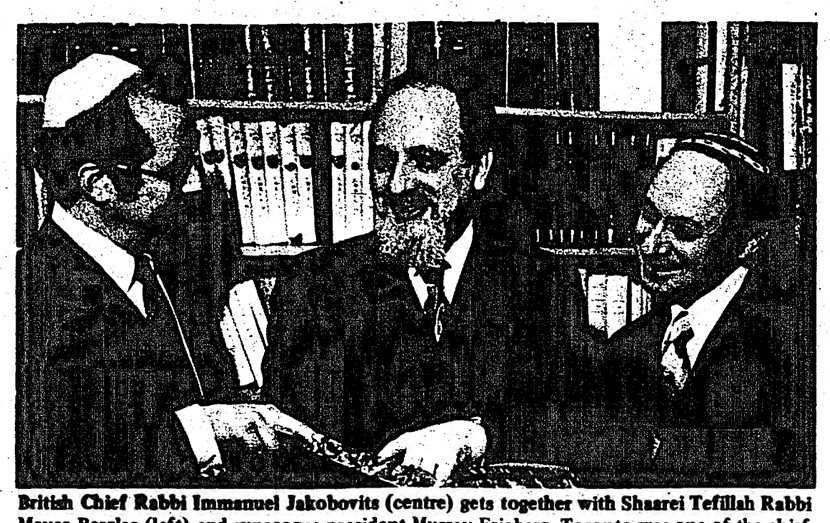
One of the more distressing communities under the chief rabbi's charge is Northern Ireland, where 15,000 Jews live in the midst of inter-Christian strife. "They plead with me to find them a rabbi but I can't find men even for more cushy appointments in places more pleasant to live."

Despite Rabbi Jakobovits' title of chief rabbi of the United Hebrew Congregations of the British Commonwealth there are no official links between his office and Canada. Canada has never looked to us for guidance, explained the rabbi, "because you're so much closer to the States where your rabbis are trained.

"Jewish life is more dynamic on this side of the ocean," remarked Rabbi Jakobovitz, who for eight years held an important pulpit in New York before returning to Britain five years ago to assume his present post. (He has also enjoyed a 10 year tenure as chief rabbi of Ireland.) "Britain is more sedate and tradition-minded. She's solid, but not enterprising and bold in the way American Jewry is. One looks forward, the other back. There are advantages to each."

Rabbi Jakobovits feels that there is "growing polarization of Jewish life all over. The centre is emptying out and the distance increasing between the extremes.

"In Britain," notes the Chief Rabbi, "the tensions run fairly high between the segments." Orthodox is very strong, with 90% of affiliated Jews belonging to orthodox congregations. Conservatism doesn't exist, but there's a fairly strong reform and liberal movement. The United Synagogue (the main orthodox body which he heads) is perhaps somewhat broader than the orthodox here-so there hasn't been need for a third stream, he says.



British Chief Rabbi Immanuel Jakobovits (centre) gets together with Shaarei Tefillah Rabbi Meyer Berglas (left) and synagogue president Murray Frieberg. Toronto was one of the chief rabbi's stops during a tour of major North American cities. **Photo by Gadi Hoz**

Ben Newman keeps promise

ST. CATHARINES -

Having promised to "Keep the Promise," Ben Newman of St. Catharines will host the annual opening meeting of that community's United Jewish Appeal on March 26.

Newman, whose wife is leading the Niagara Peninsula women's division, noted in the special invitation to the meeting that at the conclusion of last year's campaign "I promised to host this year's St. Catharines United Jewish Appeal Opening Meeting.

"I was extremely pleased and honored this year to have been asked to Keep the Promise. Silent no more, we must all 'Keep the Promise.'"

Howard Kamin, this year's campaign chairman, has also alluded to the release of Soviet Jewry in his pre-campaign talks with members of the local campaign cabinet Murray Fish and Bernard Lambert.

"We've been protesting and shouting 'Let my people go.' Now that they are letting them go, we must pay for their absorption and integration," he said.

Students offer support to UJA

TORONTO -

The Student Council for Soviet Jews is calling for full support of the 1972 United Jewish Appeal-Israel Special Fund campaign.

In a letter to supporters, Michael Gruda and Jerry Pearl, co-chairmen of the council, point out that "the relaxed emigration policies of the Soviet government between October 1971 and January 1972 saw an estimated 12,000 Jews leave the Soviet Union. This dramatic increase has caused great economic problems for the State of Israel."

The UJA is directing this year's campaign funds to Israel to resettle Soviet Jews, the letter continues "and if you have donated to the UJA in the past, this is the year to increase your pledge. If you have not donated in the past, this is most definitely the year to begin."

Gruda and Pearl state that "the past year brought great success in our effort to realize permission for emigration of Soviet Jews. Now, we have a further responsibility to see that they are settled in Israel with a minimum amount of difficulty. This too can become a reality with your continued support."

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Editorial page

The Canadian Jewish news

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Success of Jews revealed in study doesn't mean discrimination dead

The intimate relationship between education and income for the Jewish community is dramatically documented in the study of "Ethnic Residential Segregation in Metropolitan Toronto" published this week by York University.

Interviewing heads of families, the researchers discovered that 30% of the Jewish householders had more than 13 years of education, a high proportion held university degrees and that most were in managerial or professional occupations.

Levels of education are clearly reflected in the earnings of the head of the household and the family incomes reported. Of the Jewish householders, 39% earned more than $10,000, as compared to 12% of the Italians. When combined family earnings were analyzed it was learned that 22% of the Jewish families earned $19,000 or more while only 3% of the Italians, 4% of the Slavic and 8% of the British families were as well off.

Students of ethnic mobility patterns are aware that new immigrant groups, beginning at the bottom of the social and economic ladder in a new country, slowly and painfully fight their way up, generation after generation, seeking to catch up with the native born population. The speed of the Jewish climb is therefore fascinating when one realizes, according to the study, that Jews, born in Europe, and therefore immigrants to this country have achieved an occupational status that resembles that of third generation Protestant native Canadians.

What conclusions are we to draw from such data?

Certainly, it means that Canadian society has been open and full of opportunity. It suggests that the high Jewish emphasis on education has been wise, both for those who see learning as a value in itself and for those who insist that it "pays off".

What it does not mean, most emphatically, is that there are no lingering areas of prejudice and discrimination in our society that require correction.

Indeed, it is precisely because we have proven our ability to "learn and earn" that the absence of Jews from the boards of directors of almost all major Canadian industries, banks and insurance companies becomes additionally significant.

It is because so many Jews are obviously qualified to participate as equals in the nation's executive suites that we must assume that discrimination plays a large part in keeping them out.

York University's study is a valuable one. It not only documents the Jewish community's relative progress, but also raises a number of questions which will require earnest answers.

Eisendrath-Isserman

Two rabbis left mark in Toronto

The names of two rabbis who contributed in large measure to the spiritual enrichment of Toronto's Jewish community and to opening up channels of understanding between Christians and Jews, cropped up in the news last week.

One news item told of the passing in St. Louis, Missouri, of Rabbi Ferdinand M. Isserman, who served Holy Blossom Temple from 1925 to 1929. He was born in Antwerp, and was 74.

The other article announced that Rabbi Maurice N. Eisendrath, 70, president of the Union of American Hebrew Congregations, plans to retire from that post in 1973 during the observance of the movement's 100th anniversary in North America.

Rabbi Isserman organized the men's club at Holy Blossom in the days when the congregation worshipped at the Bond St. temple. He brought many leading citizens in all walks of life to speak at meetings attended by Jews and non-Jews, and in his ministry he repeatedly called for wider understanding and mutual trust between those of differing religious faiths and ethnic backgrounds.

The young Isserman was succeeded by the even more youthful Eisendrath in 1929.

Rabbi Maurice Eisendrath

Ordained in 1926, Rabbi Eisendrath served in Charleston for three years before coming to Toronto. In the 14 years of his ministry here, he achieved nationwide prominence for his many communal activities, both Jewish and non-sectarian. Eloquent, controversial, dynamic, he ventured into areas where prudence might have dictated another course.

Rabbi Eisendrath established the **Forum of the Air**, the first radio program of its kind in Canada, and it quickly attracted a wide audience. He founded the Canadian Conference of Christians and Jews and served as co-chairman throughout his Canadian ministry.

It was Rabbi Eisendrath who was largely responsible for persuading Holy Blossom's board of trustees to purchase land on north Bathurst St. as a site for a new temple to replace the old, cramped quarters on Bond St. At that time north Bathurst was mostly open fields, with few homes. The size of the new temple brought criticism from some members. It was far too big, they claimed. Where would the temple get the members to fill it?

Time vindicated the rabbi's foresight. The area built up at an ever increasing pace and years later, Holy Blossom undertook a successful building program to enlarge its educational facilities.

In 1943, Rabbi Eisendrath was elected president of the Union of American Hebrew Congregations, and so successful was he in this post that nine years later he was given life tenure. He is credited with doubling the strength of Reform Judaism in North America.

Rabbi Eisendrath's decision to resign his post does not signal the end of his long and brilliant career. There are books to be written, lectures to be delivered and travelling to be done. The years have seen the passing of many of his contemporaries, among them Rabbi Isserman, but there are laymen in Toronto who remember the days of his dynamic ministry. They are the first to greet him when he returns to the city of his youth to preach from the pulpit he once occupied with such distinction.

Lebanon diminishes sovereignty

Successful guerrilla warfare depends on three factors. These are the creation of an impregnable homeland base, a sympathetic population into which the guerrilla forces can melt away when pressed and an ideological concept which makes dying for the cause meaningful.

None of these conditions exist for the Fatah forces in Lebanon. Their efforts at ideological indoctrination are undercut by the evident decency of the Israelis and the growing prosperity of their relatives in Gaza and the West Bank.

The Lebanese peasants in the villages surrounding "Fatahland" are barely tolerant of the terrorists in their midst. Finally, and equally important, the Israeli government is prepared to pursue the Fatah across the Lebanese border right to the door of their home base.

The Lebanese government is awakening to the fact that the presence of guerrillas on its soil is diminishing its own sovereignty and that it must take responsibility for acts originating from within its borders.

Finance Minister Pinhas Sapir with mourners at the entrance of the Jerusalem Plaza where Israel's "Great Outsider" lies in state. Sneh was once a contender for leadership role.

How Moshe Sneh lost place in government of Israel

By MAURICE SAMUELSON
Editor of Jewish Observer and Middle East Review

A few weeks before his death, Moshe Sneh told me of the fateful decision in 1947 which cost him a place in the leadership of the Jewish State, perhaps even that of Prime Minister, and turned him into Israel's Great Outsider.

During the two-hour interview in a quiet upstairs rooms of a Tel Aviv restaurant, I had pressed him for his motives in resigning from his post on the Jewish Agency executive. The issue, he said, was over the Agency's decision to cancel the sailing orders of two illegal immigration ships from the Bulgarian port of Varna.

It happened on the eve of the November 1947 UN partition vote on Palestine. Illegal immigration from East European ports had become an important element in Cold War polemics over Palestine. The British Government had been loudly proclaiming that many of these immigrants were pro-Moscow subversives being moved into Palestine to spread world communism.

Cold War excuse: America's George Marshall, he said, had passed the word to Moshe Sharett that, at such a sensitive moment, it would be advisable for the Jewish Agency to cancel the sailings from Varna. The Agency had agreed. –Sneh resigned in protest, "because already before the State of Israel became independent I saw that it was getting ready to appease Anglo-American colonialism." In resigning, he added, he knew full well that independence was in the offing and that he would have been assured of a place in an Israeli Government.

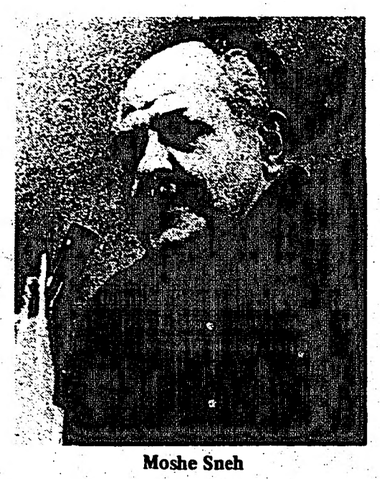
It was only when I pressed him further that Sneh admitted that, of course, the terrible disappointment of the illegal immigrants themselves, who had uprooted themselves from Rumania, was also an important factor, and that the *Mossad's* own agent at the dock-side had supported his position.

However, the language which he used—only three months ago—to justify his decision was still clad in the Stalinist terminology of the Cold War. It was a candid admission of the strength of his own connection with the Soviet Union at the time, for he added that the Russians were fully aware of the Varna immigrant ships which he himself had in fact organised.

Peering into the future: Towards the end of the interview, the discussion turned towards his present attitude towards the world Communist movement. He expressed nothing but scorn for both the Soviet and Chinese Communist Parties. Did he foresee any chance of a Soviet-Israeli rapprochement? "No, not until after there is a Middle East settlement." he replied.

However, his faith in socialism had not dimmed. Even in the world communist movement, there were parties which—like Israel's Maki—stood up for the independence and equality of nations. He instanced the Rumanian party, and also spoke highly of Chile's. He saw them as harbingers of a still distant socialist revival, of which his own isolation was both a symbol and perhaps a nucleus.

But in expressing these hopes, he had already drifted far away from the realm of active politician to that of a prophet. He had the mind of a superb dialectician, but the soul of a Jewish messianist. Stripped of the pretensions of power, he finally bore a curious similarity to that 19th century Zionist-communist dreamer, Moses Hess. Hess wrote Marxism's preface. Sneh is its epilogue. Both were great Jews.



Moshe Sneh

ask the rabbi

Why boiling of meat, milk is prohibited

1. "Thou shalt not boil the kid in its mother's milk." Why is this Biblical injunction given wider application to milk consumed after any kind of meat or poultry rather than its strictly literal meaning?

RESPONSE:

Historically considered, in all probability, the original meaning of the verse was the literal one, which was later extended to include other meat and milk. However, the wider application took place in any event at so early a period that throughout rabbinic literature it is assumed that the wider meaning is the original meaning of the verse.

Some of the medieval Biblical commentators seek to explain it this way. The prohibition is against boiling any meat and milk together, but kid's meat is tender and a delicacy when cooked in milk while the mother's milk is ready to hand. Seen in this way, the reference to a "kid" and its "mother" is simply an example of the kind of cooking together that is likely to occur.

In the same way, for example, the laws about the goring ox apply to other animals which do harm as well, a dog which bites, for instance. But the law gives as an example an instance most likely to occur in the kind of society in which the law was first promulgated.

It should further be said that your interpretation of the law is inaccurate on several counts. First, the verse speaks of "a" kid not "the" kid (gedi not hagedi). Secondly, according to the rabbis, the Biblical prohibition refers only to boiling meat and milk together and to eating (or having any other benefit from) the mixture which results or any part of it.

Drinking milk after meat is forbidden only by rabbinic law as a "fence to the Torah". Thirdly, the Biblical law, according to the rabbis, does not apply to poultry. This, too, is a rabbinic extension and the view is recorded in the Talmud that some authorities do not know of even a rabbinic prohibition here (although this is not the view that is followed).

2. If a couple who married in an orthodox synagogue get a civil divorce and the wife then marries a Gentile, can the children of the first marriage get married in an orthodox synagogue?

RESPONSE:

In fact the children of even the second marriage can get married in an orthodox synagogue. As for the children of the first marriage, I fail to see why you should imagine there is any problem at all. Once a child has been born to Jewish parents whose union is licit, how can his status possibly be changed by any step taken by his mother? The children can be married in an orthodox synagogue without any question whatsoever.

Speaks international language

Israel symphony plans American tour

By MOSHE RON
CJN Tel Aviv Correspondent

In the frame of the 35th annual jubilee of the Israel Philharmonic Orchestra, a world tour to the United States and South America will take place. It will be the most important tour of this leading cultural institution in Israel. The aim of this tour will be to bring greetings from the State of Israel in a language which all men, regardless of creed and race, can understand–the language of music.

Abraham Cohen

Abraham Cohen, the secretary of the orchestra, will visit all the countries in which the orchestra is to play with over 100 musicians, and will prepare local conditions for the tour. The orchestra is putting its hopes especially in the Jewish communities and the promoters of Jewish culture and art in all these countries. It knows that it is perhaps the best missionary of Israel and its success is also the success of the State of Israel.

The tour will start in August and will last until October. It will also serve as an opportunity for the members of the Israeli orchestra to make closer contact with members of important Jewish communities and music-lovers in the South American countries and the United States.

The Israel Philharmonic Orchestra has come a long way since its first historic concert on Dec. 25, 1936. The concert took place in a hall near the Tel-Aviv port. Two reasons led to the choice of this place; there was then no other hall available in Tel-Aviv which could accommodate thousands of people, and the creator of the orchestra, the famous late violinist Bronislav Huberman found the acoustics of the hall agreeable. Thousands attended this festive concert, but in spite of the acoustics, birds on trees surrounding the hall intermingled with the orchestra and assisted it with their chirping.

The most famous of conductors, the late Arturo Toscanini, accepted Huberman's invitation to conduct the concert which turned into a protest against Nazi atrocities against the Jews in Germany, and against Fascism. The majority of musicians in the orchestra at that time consisted of German Jews who had been expelled from Germany by the Nazis.

Huberman had two aims in creating the Palestine Philharmonic Orchestra. He wanted to prove that a relatively small population can also establish an orchestra, which can be of the same grade and level as the best and most famous orchestras of the world. The tragedy of the Jews in Germany had turned him into an ardent Zionist and he wanted to foster this by creating this orchestra with the immigration to Palestine of famous Jewish musicians from all over the world. Previously, he believed in the Pan-Europe movement but now he saw the only solution for the Jewish people was in Zionism, in their immigration to Palestine.

After 35 years, one can safely say today that the hopes of Huberman, have come true. The first musicians who came from Germany and other countries to join the orchestra, are today nearly all pensioners. Many of them have become music teachers and are educating a new generation of Israeli musicians.

The orchestra, which has become one of the best and most famous in the world, absorbs a lot of new immigrants. Only recently, musicians who have come from the Soviet Union and other countries have joined the ranks of the orchestra, which is now preparing its jubilee tour to Brazil, Argentina, Venezuela, Mexico and other countries and afterwards the United States.

Suez offers best hope for Mideast link

By W. GUNTHER PLAUT

The Suez Canal, built over 100 years ago to connect the Red Sea and the Mediterranean, may yet prove to be the link between the two factions in the Middle East dispute who so far have hardly communicated with each other. Whether it will be through UN representative Gunnar Jarring or some other agency, the Suez Canal provides at this moment the best possible hope for getting any kind of negotiations started. David Horowitz, Dean of the correspondents at the United Nations, provides us with an analysis of the difficulties of reaching an understanding and sums up Israel's view of the situation as follows:

Israel proposed that Egypt clear, open and operate the Canal for the use of ships and cargoes of all flags, including Israel, within six months from the day on which the arrangement goes into effect. Egyptian civil technicians required for the clearing, opening and operation of the Canal will cross to the east of the Canal to carry out their tasks. Thus, Israel will enable Egypt to regain full civil control of the Canal and its operations, on both banks.

Israel could well have taken a harder line and insisted, for example, that as long as there was still no comprehensive peace settlement, it too, share in supervising the operation of the Canal. Israel has not done so, and has assumed from the start that the operation would remain in Egyptian hands. The Canal could be opened to navigation without the Israel Defence Forces moving from the bank. Nevertheless, among the points of the special arrangement, Israel has included their stationing at some distance eastward of the Canal. This is a considerable strategic concession, since the Canal is the most formidable barrier blocking the way of the Egyptian army, between Egypt and Israel.

If the special arrangement, as initiated by the U.S. is limited in time and there is a possibility of renewed warfare when it expires, then Israel is not prepared to station its forces eastward of the Canal at all. For Israel does not regard the special arrangement as one designed to provide better combat conditions for the Egyptian army at whatever moment Egypt's leaders decide they prefer war to negotiations. For this reason, Israel deems it necessary for both sides to maintain a cease-fire, unlimited in time as an element of the special arrangement. It is natural for Israel to expect that no limitation of time be mentioned.

Israel insists that the special arrangement shall include the proviso that the forces neither of the Egyptian nor of any other army, regular or irregular, cross the Canal eastward, or be moved into the area, east of the Canal, from which the Israeli troops will withdraw. Israel requires the inclusion of means of supervision to ensure that its reservations, within the special arrangement, are complied with. These means are imperative in the light of the lessons learned from Egypt's eastward shifting of missiles in August 1970. The two sides must agree on the means. The Line to be held by the Israeli Defence Forces according to the special arrangement must not be considered final. When an agreement determining the final borders is reached as part of a peace settlement, the Israel Defence Forces will withdraw to those borders. The Government of Israel holds the view that since Egypt has several times, through Dr. Jarring, expressed its willingness to enter into a peace agreement with Israel, and since both parties have put forth their basic positions, they should now pursue their negotiations in a detailed and concrete manner without prior conditions so as to cover all the points in their respective documents with a view to concluding a lasting peace agreement.

UN Mideast mediator Gunnar Jarring (centre) meets Israel Foreign Minister Abba Eban (left) and Yigal Allon, deputy prime minister, during a recent visit to Israel.

Israel's control of land seized in Six Day War upheld by international law, expert declares

By PROF. JULIUS STONE

The international law position after a cease fire in which (as was emphatically the case in 1967) no withdrawal is stipulated for, is that the armed forces of each side are entitled to stay where they were at the moment of cease fire. This is known as the rule of "uti possidetis".

Second, the basis and extent for later withdrawal has then to be established by a treaty of peace between the opposing States. As is well known the Arab States have refused to negotiate concerning these matters. Israel is therefore legally entitled to stay put pending such negotiations.

Third, Israel's position in all the occupied territories is the stronger in this respect insofar as she came into occupation of these territories, which were being used as bases of attack on her, in the course of lawful self-defence.

Fourth, Israel's position is further strengthened in that serious doubts affected the sovereign titles of Jordan to East Jerusalem and the West Bank, and of Egypt in Gaza and Sinai even before 1967.

As to the West Bank of the River Jordan, it is more than merely arguable that the State of Jordan was in 1967 no more than a belligerent occupant. Moreover, the legality of its initial entry in 1948 was seriously challenged at that time in the Security Council; and the validity of her subsequent annexation of it was recognized by only two States, and denied even by other Arab States. Even, however, if the question of legality is disregarded, Israel's later entry and military occupation would legally displace the Jordanians. It is only a displaced sovereign and not a mere displaced military occupant who has a reversionary interest under international law. Similar analyses also affect Gaza and East Jerusalem vis-a-vis Egypt and Jordan respectively.

As to Sinai, this remained under the sovereignty of Turkey right until the Treaty of Lausanne, 1923, Article 16, by which Turkey renounced all titles thereto without however disposing of the sovereignty in favor of Egypt or any other particular State. What lay in Egypt after that time would appear to have been merely what was first accorded to the Khedivate of Egypt in 1892, and continued under the British protectorate until after World War I, namely, a grant of "administration". After 1923, and even after Egypt became independent, no other disposition, nor any new act of annexation by Egypt, is to be found.

Julius Stone

The only possible grounds for suggesting that Egypt had sovereignty over Sinai in 1967 would therefore have to be that her subsequent activities there sufficed for acquisitive prescription. Whether they sufficed to enlarge her "administration" into sovereignty, and whether indeed they were not all sufficiently explained in terms of "administration", remained a debatable question in 1967.

This position might, for example, politically facilitate arrangements to ensure, for the future, the exclusively peaceful use of the Sinai Desert.

Prof. Julius Stone, a distinguished authority on international law, writes on the international law position as to the territories seized in the Six Day War, at present administered by Israel. He is a member of the law faculty of the University of Sydney, Australia.

A good mayor... a good man

By HORACE BROWN

The first time I had a serious discussion with Nathan Phillips was in the council washroom of the old City Hall. I had just come flushed (hardly the word in the circumstances) from victory in my first day as a council member in 1961. I had taken on the Establishment and licked it to a standstill on the issue of unemployment. All I had to do was ask for a recorded vote in Council and I would make every member of the Board of Control eat crow, and end up as chairman of a committee on the subject.

The Mayor of all the People washed his hands carefully. His wise and kindly eyes caught mine in the mirror.

"Mr. alderman," he said, "that was a great job you did in there. But do you mind a piece of advice from an old man who's been around here for a long time?" I nodded warily. "Don't press it. Don't rub it in. You have to live with these people. By the looks of things you'll be here for a while. If I were you, I wouldn't ask for a recorded vote."

So I didn't.

Nate Phillips, of course, was right. There are aldermen in today's council who could have benefitted from that advice, although I don't know whether they would have taken it. But my mayor had taken the trouble to smooth over a rough spot for a "new boy", and I never forgot. From that day until the sad day when I wrote and presented the eulogy in council that capped his years of service to his people, I thought of Nathan Phillips as a good mayor and a good man. Time has not changed my thinking.

One of the reasons for his success was his wife. They were the perfect couple. "Ett was, and is, a beautiful woman - a beauty of spirit that shines through to all who meet her. Since their unfortunate automobile accident, they have lost some of that joie de vivre but only some. They still head out into the wild blue yonder and postcards arrive from places I have always wanted to see and never will.

Nathan Phillips was always caricatured with his knife and fork. But with them Nate carved a lasting image of Toronto across the world. He was our ambassador. I've never known a man who could skate on such thin ice of humor and turn the performance into a solid belly laugh. But behind all the humor was a shrewd sense of what was good for his city and for all of us. To capture Nate's "jokes" on paper is a practical impossibility. To remember them is to laugh all over again.

He was Toronto's first Jewish mayor. He did his heritage proud because he was proud of his heritage. We will not see his like again, but he brought Toronto from the 19th into the 20th century.

When I stand on Nathan Phillips Square, I think of him. And no matter how chill the wind, I feel warm inside.

Nathan Phillips

Horace Brown is a city alderman, an author, and a writer on a wide variety of subjects.

Quebec's Jews urged to become bilingual

(Last of a series)

By J. B. SALSBERG

The objective of satisfying French Canada's legitimate national aspirations, within a confederated Canada, is an enormous one. Yet, to paraphrase Dr. Theodor Herzl's famous call to world Jewry; if we want it, it is not a dream. . . . It can be achieved.

My special emphasis in these columns is that Canadian Jews, because of their unique historic experience, can make an especially important contribution towards its achievement.

Having said that, I must also add that I do not wish to minimize the dilemma which this approach to our major Canadian problem creates for national minority groups within Quebec. It is significant, though, that while Quebec Jews were burdened for a long time with an unjust educational structure, it was the Italian community in that province that became most dramatically embroiled in the language issue in the schools.

This is not exclusively a Jewish dilemma. It is also one that faces the large English minority as well as the smaller Italian, Jewish, Ukrainian and other minorities in Quebec. Quebec Jews, like the other minorities, have family kinship: linguistic, cultural and religious ties with their kind elsewhere in Canada and in the United States. Many also have strong national concerns that are shared with the lands that are the centres of their historic, cultural development. Matters such as commercial and professional ties with an English speaking continent are also important considerations.

But such dilemmas will disappear once the fundamental issue will be fully understood and a voluntary, democratic solution to the problem will have been agreed to by the majority of Canadians. Such a solution will, of course, recognize the national character of Quebec's aspirations. It will, therefore, as a matter of democratic course, acknowledge the priority of the French language in the national centre of French Canadians - Quebec.

Normalized national, cultural and linguistic relationships in multi-national federated states do exist and do function in a generally satisfactory manner elsewhere in the world. This is so in Switzerland, Belgium, Yugoslavia, India etc. (I might remind our younger readers that prior to the establishment of the state of Israel, there were many prominent Zionist Jews in Palestine who advocated a bi-national, Arab-Jewish state. Subsequent events have, of course, removed the question entirely.)

What would such an arrangement in French Canada mean language-wise? It would mean that French Canadians in Quebec would be unilingual or bilingual by personal choice just as the English speaking population in the rest of Canada would learn one or both languages by individual choice. But it would mean that the non-French national minorities in Quebec would have to accept the priority of French in that province and, in most cases, would presumably become bilingual.

That would be an eminently just arrangement. "Just", of course, only if one acknowledges the national character of the "Quebec problem" and the importance of language and culture in the maintenance of national identity.

Would that mean that Jewish children in Quebec would have to become bilingual and, in most instances, trilingual? It would seem to be so. But since when have Jews not been bilingual and even trilingual? Teachers do not consider such a feat difficult or unusual. I know of some Jewish schools in Quebec that are already teaching their students not three, but four languages: English, French, Hebrew and Yiddish.

As for the English sector of Quebec, they are certainly as able to learn French as were the French Canadians to learn English. The Italians, French and Germans in multinational and multilingual Switzerland usually speak two or three languages without much difficulty, so why can't that happen in French Canada?

But we must first accept the fundamental fact that the homeland of French Canadians is not France but right here and that Quebec is its national and cultural centre. Further, that French Canada is as much an historically evolved nation as is the United States, though, English is the language of other countries; as much a separate national entity as is Mexico and Argentina, though they speak Spanish, and as much a nation as is Brazil, though its tongue is Portuguese.

I'm convinced that the basis for real, meaningful "equal union" still exists.

Synagogue praised for its free service

Dear Editor:

The B'nai Israel Beth David Congregation deserves high praise and comment for offering free personal advisory service to the Jewish community. Every synagogue should provide such services to its members and neighbors under the supervision of its rabbi or qualified counsellor.

There are a lot of people particularly the immature and mixed up teenagers who are in dire need of such services. They need someone friendly and understanding to talk to, a sympathetic adult who will patiently listen to their problems and be ready to help them and do everything possible to solve them.

Providing these services would create a healthy atmosphere and a strong and united Jewish community.

Joseph Goldack
Willowdale

Dear Editor:

The February 25 issue contains an interesting although inadvertent juxtaposition.

On page 5 is a letter from a Toronto reader bitterly attacking an article on the Forest Hills controversy. One sentence is worth quoting: "Until the church takes an effective stand against prejudice among Christians, Jews should not be expected to cope with the frustration of the Black man."

On page 6 is a JCNS article from New York on Black Muslims, containing the following quote: "This attitude (anti-Semitism and hostility towards Israel) is readily transferable to American Jews, with whom most of the Black Muslim newspaper readers are in frequent contact."

I submit that Jews must cope with the frustration of the Black man; otherwise they are "copping out" on their responsibility as human beings and as Jews.

David E. Pinto
Montreal

Dear Editor:

We have been hearing recently of Soviet Jews in Israel clamoring for an opportunity to return to Russia. Whereas some immigrants in the Jewish state are, no doubt, disappointed to find that the streets of Tel Aviv are not paved with gold, and others are dismayed at the fact that orthodox Judaism is not emphasized as much as they had expected it would be, there is no mass movement of Jews back to the USSR. Almost all of the new Israelis are being successfully are not may have planned it that way. The Soviets have long been known as masters of duplicity and there is now evidence that some turncoats have been planted among the emigrants to act as provocateurs causing dissension among Jews. We should be aware of this situation and should not allow the good reputation of Israel to be slandered.

Barry Merson
Montreal

Dear Editor:

For the past few weeks I have been reading J.B. Salsberg's column filled with nostalgia for a passing era. Although it is pleasant to reminisce, there is a positive need for a Jewish columnist to focus a little of his writing on the Jewish tradition.

How well I remember, during my university days, watching a cricket match on the campus facing University College on a summer Saturday afternoon. And lo and behold the rebbi, dressed in his fur trimmed "shtreimel" and long black silk kaftan, appeared with his disciples from Henry St. for a walk prior to the Mincha service. The gentile spectators paused for a moment, not to mock, but with a comment of respect, "There goes an orthodox religious rabbi." Respect was radiated and in return reciprocated.

On Sunday, the rabbi made his tour of the Toronto General Hospital to visit the sick, not as members of his congregation, but as Jews requiring communal empathy.

All this is part of a tradition that will pass into oblivion and has nothing to do with religious fundamentalism or reform. A columnist with Salsberg's ability to communicate, can reflect this dignity and project a respect for Jewish tradition. What is important is to impart to Jewish communities the necessity for cohesion and not a stage whereby an individual negates cooperative effort, but for the well being of Jewish life in general.

Gershon Gordon
Toronto

Features

Kara's Corner

The nicest things can happen on the comforters, pillows and sheets that come from JAHN'S BEDDING SPECIALITIES . . . and no wonder . . . because everything is custom made right in the shop . . . and all in the most titillating colors and imported fabrics. They've got slinky soft sheets and pillowcases in hot pink, cool blue, gingham, checks . . . even virgin white brocade. Ultra comfey comforters made of 100 percent pure down, in wild or subdued floral prints or in the latest computer design sateen fabrics . . . that will really take you out of this world. And why not try some matching pillows made of feather and down . . . that come in American, European or whatever size . . . that keep their resiliency and just don't flatten . . . no matter what happens(!) All this feathery lightness and enticing color is like rolling in the hay and then waking up in the Garden of Eden. Your sleep never had it so soft! And they also carry pure camel hair blankets, and of course, cuddley little play and throw pillows. So . . . comfort yourself. Just slumber down to JAHN'S BEDDING SPECIALITIES, 579 EGLINTON AVE. W. 483-9036 . . . for all your bedding ups and downs.

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Is there a dark spot in your life that needs a little lighting up? Then why not visit AVANT GARDE LIGHTING . . . because they've got advice and lighting ideas that are functional, ultra-contemporary and priced for everyone. For the do it yourselfer, there are assemble it yourself hexagon and cylinder plastic fixtures. For the excitement room . . . there's a beanie lamp or an enormous light bulb fixture that would excite Thomas Edison himself. For the subtle room fixtures . . . there are elegant Viennese rhythmics, wooden squares within squares or pendant globes with smoked glass. For the fun room . . . a fishing pole lamp, a chrome tubular wall bracket that looks like a whistle or a designed to save your marriage square pair light box. For the 2001-room . . . an imported satellite wall bracket with chrome bulbs, an acrylic lamp or a three-hexagonal chrome accent lamp! And their desk, table and floor lamps have mylar, pleated, fabric and even no (!) shades. And for the ultimate in lighting, they've got the brightest floor lamp in the world . . . 700 watts! So, for lights . . . action . . . and fixtures and lamps that are sophisticated and unique in pure uncluttered designs . . . visit AVANT GARDE LIGHTING, 374 EGLINTON AVE. W. (at Avenue Rd.) 488-0992 . . . open Thursday and Friday until 9 . . . and let them put a little light into your life.

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LES CAVALIERS steak house has just re-opened. It's now under the tender-loving-care-and-flare of Andy Pappas . . . and that's certainly something to splurge a diet over! Andy is a Taurus gourmet whose love affair with restaurants began years ago at the Chez Peter in London and he's just arrived in Toronto after spending 10 years at *the* Four Seasons Restaurant in New York. He's a fantabulous cook, a wine connoisseur, a gracious host and angel of good taste. His new decor is quietly elegant . . . with three fire places, a still-ticking Dutch grandfather clock . . . and the same distinctive glasses used at the Four Seasons. Sipping champagne from a sensuous flute glass is much more titillating than Cinderella's slipper! Why not try it over lunch . . . let the day take care of itself . . . and then come back for dinner? For hot starters . . . each snail is served in its own little pot with butter and brandy. No more spotted ties from battles with snails in shells. And the crisped shrimps with mustard fruits are excitingly un-Torontonian. There are 13 selections of steaks, all broiled over natural charcoal, all prepared with his own secret sauces. But the piéce de resistance is the skillet steak with smothered onions and peppers . . . that actually sizzles before your ears. And Plato would just flip over the Greek salad! And those pastries are so wildly wanton . . . especially the gateau St. Honore candied smothered in pure whipped cream! So . . . be delicious to yourself . . . visit the new LES CAVALIERS, 418 CHURCH ST. 368-4085 . . . the steak house with a difference.

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Emeralds are my birthstone and diamonds never exactly gave me a rash . . . so, combine this dynamic duo in a cocktail ring and I'll follow you anywhere . . . especially back to SAM KLEINBERG's, Jewellery and Designer extraordinaire . . . so that you can buy me the matching brooch and earrings . . . and while we're there, we can take a peek at his other precious little pebbles . . . such as sapphires, garnets, jades, opals, rubies, pearls . . . and those marvellous ring settings . . . and his gold watches are really something else, and they'll always keep me on time! But sugar, don't forget to telephone him first before we come. He's very exclusive and by appointment only . . . just like me! That's SAM KLEINBERG, JEWELLER, 825 EGLINTON AVE. W. 789-7557.

Looking ahead

Ben Gurion in Nova Scotia

By DR. STUART E. ROSENBERG

Here's an interesting footnote to Jewish Canadiana.

A very unusual episode, full of portent and prophecy for the future of Jews everywhere, was played out in a remote corner of the country, at an army base in Windsor, N.S. It was there that a man who, 30 years later, would be Israel's first prime minister, its minister of defence, and chief architect of its army, learned the military arts under the supervision of Canadian and British officers. In Canada, in May, 1918, David Ben Gurion was a private in the Jewish Legion.

The Balfour Declaration of November, 1917, excited the imagination of many Jewish young men all over the world and led to interest in the formation of special Jewish fighting brigades. In the United States and Canada, the movement to form a Jewish Legion was spearheaded by the Hechalutz Labor Zionist group under the leadership of David Ben Gurion and Itzhak Ben Zvi. Following the lead of the great Zionist leader in London, Vladimir Jabotinsky, they believed that volunteer Jewish units integrated into the British army and employing Jewish national symbols and flags, should join the fight against Turkey for the liberation of Palestine.

The Legion was formed, and it ultimately comprised four battalions: the 38th Battalion of the Royal Fusiliers, with mostly British recruits; the 39th Battalion, mostly with men from Canada, Argentina, and the U.S.; the 40th Battalion, with men principally from Palestine and the United States; and the 42nd Battalion, which never saw action. In 1918, as part of General Edmund Allenby's victorious army, they were to drive the Turks out of Palestine after a ruthless rule of 400 years.

Over 10,000 Jews had enlisted in the Jewish Legion under the command of an Irishman, Lt.-Col. John Henry Patterson. They hailed from many countries-Argentina, Australia, England, Ireland, Palestine, Poland, Rumania, Russia, and the U.S. Several hundred of them were young Canadian Jews, some of whom were even under 18 years of age. Since America had not declared war against Turkey, American volunteers to the Legion were to train in Canada. But their government's regulations worked a hardship on some Canadian recruits, for it was unlawful for Canadians to enlist unless they were at least 18 and men under 19 could not be sent to an active war front.

David Ben Gurion, in the uniform of the British Army, pictured at Windsor, N.S., where he trained as a member of the Jewish Legion before sailing for the Middle East.

Nevertheless, many were so zealous in their desire to help liberate Palestine from the Turks that they simply lied about their age. In New York, Chicago, Cleveland, and several other American cities, recruiting stations were set up under the auspices of the British-Canadian Recruiting Mission with a Major White, a Canadian liaison officer, in charge. Recruitment efforts were launched simultaneously in Canada, and bore fruit even in the remote and sparsely populated west.

At that very time, David Ben Gurion left New York for Windsor, N.S., too. In 1915, with his best friend Itzhak Ben Zvi, later to be Israel's second president, Ben Gurion had come from Palestine to New York to create interest in Hechalutz. Before very long, they were also to be found at the helm of the American efforts to launch the Jewish Legion. When it was formed, they enlisted and by June, 1918, they too were on Canadian soil, receiving their basic training as raw recruits at Camp Windsor. Some of the other "rookie" Legion soldiers at Windsor were Dov Joseph of Montreal, a future Israeli cabinet minister, and Joseph and Moses Brainin, sons of Montreal's former leader Reuben Brainin.

Ben Gurion arrived at Windsor on June 1, 1918, and immediately began writing letters to his wife Paula, in New York, who was expecting their first child. On July 10, 1918, together with the other Legionnaires, Ben Gurion sailed for Plymouth, England, by troopship, en route to the Middle East-he was a full corporal, happy and satisfied, having "learned in Windsor in a short time what it would take many months to learn elsewhere." He had probably even saved some money from his pay of 50 cents a day "in the service of His Majesty the King."

Israel Defence Minister Moshe Dayan ponders over a selection of crafts at a bazaar held by the Working Mothers Association in aid of orphaned children.

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Envoy Herzog dies at 51

(Cont'd from page 1)

who had once been nominated chief rabbi of Britain but had been forced by ill health not to take up that post.

During his service as Ambassador in Ottawa, Yaacov Herzog was awarded his doctorate in law for a thesis submitted to University of Ottawa. It was at that time, too, that he engaged in the famous public debate on Zionism and the history of the Jewish people with the historian, Arnold Toynbee. His official posts had included minister at the Israeli Embassy in Washington as well as director of the division for North American Affairs at the foreign ministry in Jerusalem.

At the time of the 1956 Sinai and Suez crisis, he was principal adviser to the Prime Minister, David Ben Gurion.

Before joining the foreign service he was director of the division for Christian Affairs in Jerusalem. He is survived by his widow, Pnina and two daughters as well as his mother, Sara, widow of the late chief rabbi, and his brother, Gen. Chaim Herzog, former chief of the Israel Military Intelligence.

PRESCRIPTIONS

SHOPPERS DRUG MART

A unique program geared to the training of young women for top roles in Jewish community affairs is being sponsored by the Federation of Jewish Women's Organizations. Members of the executive of the Young Women's Leadership graduate program are, left to right, Mesdames Pat Appleton, Lenore Solway, Francie Storm, Bryna Hyman, Cathy Tile and Jeanette Stein.

Federal welfare system obsolete: Croll

By GARY LAFORET

TORONTO –

The federal government's welfare system is "obsolete" and incapable of solving the poverty problem in Canada, says Senator David Croll.

"We are spending $7 billion a year to treat the symptoms of poverty without trying to cure the disease," Croll said.

Canada's poor are "tired of having their belts tightened for them by other people," the senator told an audience of more than 500 persons at the Beth Emeth Bais Yehuda Synagogue Brotherhood's ninth annual award dinner.

Croll, who was chairman of the Senate Committee on Poverty, said the establishment of a guaranteed annual income system is the only thing that can help the five million Canadians presently living below the poverty line.

In a report published last year, the committee recommended that low-income families be subsidized by the federal government through a three-part program of negative income tax, maintenance allowances and a work incentive bonus.

Croll cited farm laborers, the vast majority of whom he said work for less than the minimum wage, as an example of those in need of a guaranteed annual income and said that many other Canadians work for less than they could collect through welfare.

"What kind of a system do we have when it is more profitable to go on welfare than work?" he asked.

Some Canadian families have been collecting welfare for three or four generations. Croll said a subsidized income for working fathers of these families would hopefully keep their sons off welfare.

"If we don't do anything else," he said, "we should put forth an effort to save the children."

Croll was heartened by the faith in the democratic system of the people he encountered while investigating Canadian poverty and said he hoped they would try to achieve their goals through "people power" in the upcoming federal election.

The senator also said that, during his research work throughout Canada from 1968 to 1971, he had found that only 1% of welfare recipients were "pretenders or offenders."

Croll, who has been a politician for 42 of his 72 years, emigrated from Russia with his parents at the age of five, and began his career as Windsor's mayor. The first Jew to become a senator in Canada, he was Ontario's welfare minister, for a time, during the depression.

He said being poor today is far worse than it was then because during the depression "we were all poor."

Following his address, he was presented with the Beth Emeth Bais Yehuda Synagogue Brotherhood's ninth annual award for his "leadership and valuable contribution to Canada."

Senator David Croll

More than money needed, says rabbi

By WENDY ROSEN

TORONTO –

If North American Jews only show their involvement and concern by writing checks, "then we are doomed", says a prominent American rabbi.

Hillel Levine, presently engaged in doctoral research at Harvard, addressing the Hillel Foundation of the B'nai B'rith last weekend said, "we cannot live vicariously; we need a more integral part. A Judaism which is based on being vicarious Jews is not good enough for me.

"What will keep us together are certain experiences that move us as a people . . . it's out of this that emerges the building blocks of a Jewish people", he said.

The shetl was not only a wall but it was a microcosm, he emphasized. It defined the intellectual reality. "It was a world where Jews were stimulated but this world is no longer."

Rabbi Levine said: "It's a manpower problem. We have great financial resources and talented people. The problem is how to bring them together . . . money is such a minor thing."

He confided his three dilemmas to his audience. The first was his dilemma of God. "Society leaves very little room for God . . . where is there room for a set of ethics in a complex world . . . yet without God what is there?"

His second dilemma is anti-Semitism. He said "to overlook it is to be a fool" but to suspect everyone of being anti-Semitic is equally bad.

Israel is his third dilemma. "Israel makes unlimited demands on our limited resources. In terms of reality, Israel can't look to America for money and political influence forever. It must accept some responsibilities."

Pretty six year old Jennifer is an engaging, alert child

By HELEN ALLEN

today's child

Jennifer is a pretty child who has just had her sixth birthday. She has beautiful blue eyes, dark brown hair and a lovely fair, freckled complexion.

In general Jennifer's health is excellent but she has a couple of correctable medical problems. She was born with a cleft palate which has been repaired, and she is due for an operation shortly for a perforated left eardrum. These conditions, plus a non-visible malformation of her jaw, have resulted in a speech problem which is being helped by speech therapy.

Jennifer has had psychological tests and did not score very well. However, her teacher, foster parents and social worker are unanimous in feeling the tests do not reflect her true ability. They expect another test will show more favorable results.

Jennifer is attending primary opportunity class and will continue her education in the special classes. Though Jennifer is not expected to excel academically, she is an engaging, alert, affectionate child, very much needing the security of a permanent home and parents to whom she is important.

An active youngster, Jennifer likes playing outdoors and has been doing a lot of tobogganing this winter. She is also learning to skate. She likes coloring and doing puzzles, and is a pop music fan. She is interested in babies and enjoys playing with them.

Jennifer is expected to thrive in a warm, loving family. She should be the youngest or the only child so that the parents will have a great deal of time for her.

To inquire about adopting Jennifer please write to Today's Child, Box 888, Station K, Toronto.

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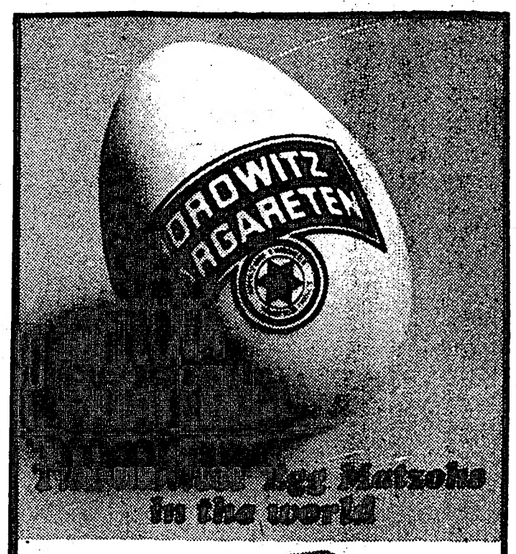

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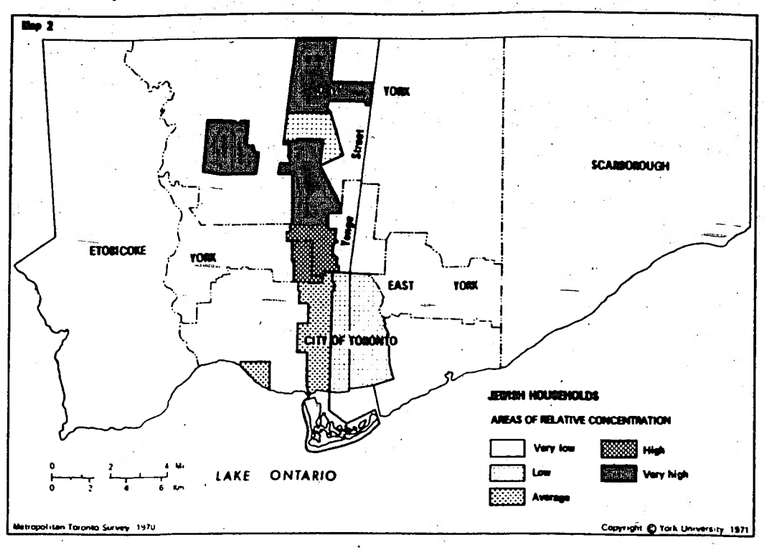
Assimilation least likely for Jews: study



This map shows the areas of relative concentration of Jewish households in Metro Toronto. It is taken from a York University study by Professor Anthony H. Richmond.

(Cont'd from page 1)

In contrast, Italian and Slavic householders were over-represented in the classification "craftsmen and production process workers." The British tended to be rather evenly distributed throughout the occupational system.

The researchers combined income, education and occupation into an index of social prestige. On this scale, 15% of Jews and 10% of the British are in the highest class. Nine percent of the British and 7% of the Jews are in the lowest class.

The author points out that despite the substantial opportunities for upward social mobility by second and third generation immigrants in Toronto, many of whom have reached a high standing in business or the professions, they may nevertheless find themselves socially rejected by the city's self designated elite.

"Furthermore," Richmond emphasizes, "positions of power within the economic system, such as multiple corporation directorships, may still be in the hands of a British or American dominated elite."

It will come as no surprise to those familiar with Metro's residential pattern that 29% of Jews live in the City of Toronto, 4% live in York and 65% in North York. Conservative and Orthodox Jews are highly concentrated in North York but Reform Jews are divided between the city, York borough and North York. There is a very marked underrepresentation of Jews in other boroughs.

No other group showed such a high percentage of its households in a single municipality.

The author points out that over the past 10 years, residential segregation has continued to increase for Jews, Slavs and Italians. In that period these groups have continued to move north and west in the metropolitan area into neighborhoods which were already strongly ethnic in character. In contrast, those of English, Welsh, Scots and Irish origin have moved towards the east, with the result that Scarborough is more than two-thirds British.

The survey showed that 73% of all Jewish households are located in a continuous strip in the inner and outer suburbs. Only 7% of all non-Jews live in the same area and a total of only 10% of the Metro population.

All of the groups studied expressed a preference for living in neighborhoods which held a concentration of their own ethnic group. Most added that their friends tended to come from their own ethnic groups. This held true for third generation Protestants as well as more recent immigrants.

Of those who preferred such neighborhoods, 31% gave reasons classified as "need for security, belonging or feeling at home." However, a somewhat higher percentage, 36% of Jews gave this reason, followed by 31% who expressed a preference for living with those who shared "similar opinions, beliefs, ways of doing things, culture." Significantly 11%, the highest percentage by far expressed by any group, stated that they sought "absence of discrimination and avoidance of conflict."

Only 5% of Jews suggested that they preferred a Jewish neighborhood to preserve their culture and only 6% sought the convenience of Jewish stores or institutions.

Jews, more than all the others, appear to be influenced by discrimination in the housing market, the study declares.

While for most Jews it is the anticipation of discrimination that creates the preference to live in areas that are highly Jewish, this anticipation is based on the realities of Jewish experience, both in Canada and Europe.

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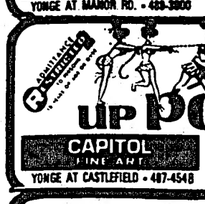

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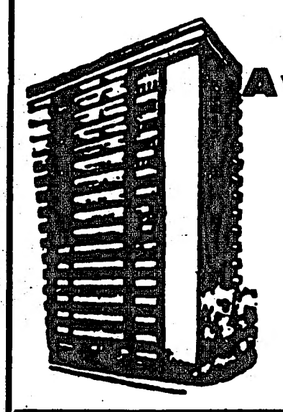

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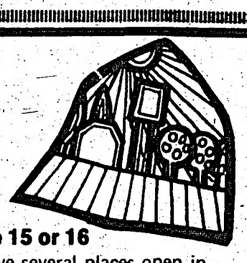

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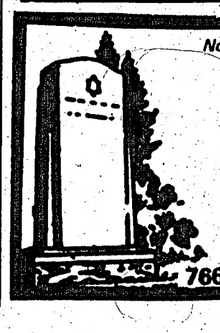

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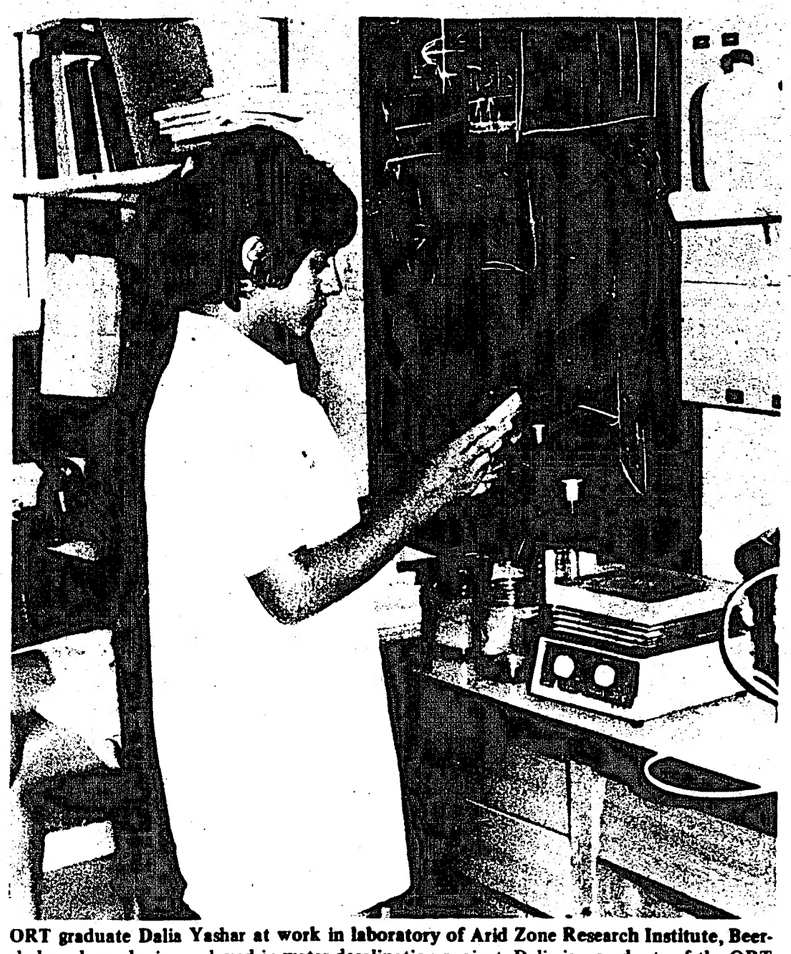

ORT graduate Dalia Yashar at work in laboratory of Arid Zone Research Institute, Beersheba, where she is employed in water desalination project. Dalia is a graduate of the ORT course for laboratory technicians at Beersheba Comprehensive High School I.

TORONTO -

The 5,000 members of Women's Canadian ORT, an autonomous affiliate of the Geneva-based World ORT Union, are this month celebrating ORT Month, 1972.

ORT operates the world's largest network of non-profit vocational training centres, with a program encompassing more than 700 trade and technical training projects in 23 countries.

It has more than 2,000 staff members and a budget in excess of $19,000,000. ORT trains approximately 60,000 people each year.

Following its inception in Czarist Russia in 1880, ORT focussed its attention on the Ghetto Jew, teaching him trades such as cobbling and sewing in order to ease his assimilation into modern society. After the Second World War, ORT helped-through vocational training and guidance-to prepare 80,000 concentration camp survivors and displaced persons for a new life in Israel and other countries.

The full name of ORT is the Organization for Rehabilitation through Training with the emphasis on "training" and eventual economic independence for the trainee.

"ORT is not just another charitable organization, where the receipient is always at the end of a handout," says Ruth Moriel, executive director of Women's Canadian ORT.

She says the ORT program is helping to free many refugees to Israel from charity, by teaching them skills on every level from hairdressing to computer science. The need is growing as more and more Jews are being permitted to emigrate from the Soviet Union.

Members of the minorities-Arabs, Druze and others-are presently studying side by side with Jews in Israel's ORT schools, or have their own ORT-sponsored schools.

Now in its 10th decade, ORT has evolved from a few primitive classrooms to a global organization with over a million graduates.

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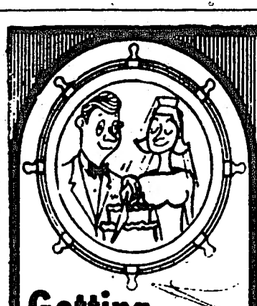

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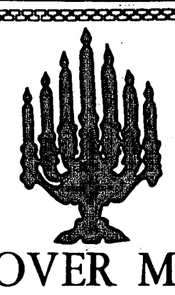

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National news

Quebec Christians indifferent to Jews: Nun

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

Sister Marie Noelle de Baillehache speaks Hebrew like an Israeli, translates Yiddish poetry into French and believes more Jews in Quebec should learn the French tongue

"It is the most effective means of fostering inter-faith unity," she said in an interview following her address at the annual meeting of the sisterhood of Congregation Chevra Kadisha-B'nai Jacob.

The gentle-faced nun is head of Montreal's Mi-ca-el Centre of the Sisters of Zion, a worldwide Catholic order dedicated to bringing into practice the Vatican Declaration of 1965 dealing with the change in relationship between Catholics and Jews.

Sister Noelle says Christians in Quebec are indifferent to Jews and that Jews are suspicious of Christians.

"Most Christians do not enter into relationships with Jews, or attack Jews anymore Their Jews are standard. To them Jews possess a lot of money."

The head of the Montreal order has been here since 1965 and for a long time she felt isolated from the Jewish community.

"After the first two years I started to have contact for the first time with Jews who were deeply attached to their Jewishness," Sister Noelle explained.

Although she studied Hebrew for two years at the National School of Oriental Languages in France, she had little contact with the Orthodox rabbis who studied there.

Sister Marie Noelle de Baillehache head of Montreal's Mi-ca-el Centre of the Sisters of Zion, says that understanding Hebrew and Yiddish was a guide to her knowledge.

"I then spent a lot of time at the Jewish Public Library where I learned, through the kindness of friends, about the Jewish community in Canada."

Her knowledge of German enabled her to make rapid progress in learning Yiddish, so much so that today she translates Yiddish poetry into her native language.

"I was conquered by the charm of Yiddish," Sister Noelle said, smiling. "It is so pleasing to see the love of language existing so strongly in Jewish hearts. For me, understanding Hebrew and Yiddish was a guide to understanding Judaism."

Sister Noelle studied the philosophy of Zionism for three years and as a result she developed a deep respect "for the courage of those who went to redeem the land and for those who prepared the land for generations to come."

Sister Noelle said the attitude of many Quebec Catholics is that they believe Jews speak only English. "They are startled when they come into contact with a French-speaking Sephardic Jew," she added.

Sister Noelle plans to go on "aliyah" next winter in Jerusalem where her congregation operates a hostel.

Students of the Bialik Hebrew Day School held a bazaar recently and raised $300 for the United Jewish Appeal. It was organized by Mrs. I. Bar Lewaw and her grade 4B class. Goods for sale included toys, games, jewelry, pastries, candy and paper flowers.

Science teaching upgraded

REHOVOT -

A program to upgrade science teaching in Israel's Arabic-language schools is now taking place under the auspices of the Weizmann Institute's science teaching department. This was announced by its head, Prof. Joseph Gillis, who is Rudy Bruner Professor of science teaching at the Institute.

While Arab teachers and principals have long participated on an individual basis in seminars organized by the science teaching department, last December the Institute began to hold special seminars for them. Two such workshops have already taken place under the chairmanship of Prof. Gillis, the first on the Weizmann Institute campus, the second at Beit Hagefen, the Arab-Jewish Cultural Centre, in Haifa.

One Weizmann Institute prepared textbook for teaching mathematics in Israel's recently established junior high schools has already been translated into Arabic and others are now being translated. Teachers in Arabic-language schools are also being offered on-the-spot guidance.

The program to upgrade science teaching in Arabic-language schools is supported by grants from the Israel Ministry of Education.

No record of Jewish League

TORONTO -

The Canadian Jewish Congress advises the business community that it has no record in its files of a "Jewish League of Canada."

According to B. G. Kayfetz of the Congress, "agents have been canvassing businessmen of all faiths in Toronto selling advertisements for substantial amounts for a Jewish League of Canada, in a 'Jewish Reference Book', and mentioning the upcoming 25th anniversary of Israel.

"Other organizations such as Hadassah and the B'nai B'rith are casually mentioned in the sales pitch," says Kayfetz "and they, too, are unconnected with this project and disavow it."

Kayfetz notes that there is a **Jewish Reference Book and Directory** published in 1963 by Dr. E. Gottesman "but it has no link with these canvassers."

Horowitz elected JCRC director

TORONTO –

Jacie Charles Horwitz, a prominent Ottawa lawyer who became a Toronto resident last year, has been elected national chairman of the Canadian Jewish Congress and B'nai B'rith's Joint Community Relations Committee. He is chairman of Ontario's Commercial Registration Appeal Tribunal.

An active participant in Canadian Jewish life both on the local and national level, Horwitz has been president of the Eastern Canadian Council of B'nai B'rith and an officer of the District Grand Lodge No. 1. In 1957 he founded Ottawa's second B'nai B'rith unit, Parliament Lodge.

The new national chairman was president of the Ottawa Zionist Society and a founder of Hillel Lodge, a Jewish home for the aged in Ottawa. Prior to coming to Toronto he was president of the Va'ad Ha'ir, the Jewish Community Council of Ottawa.

From 1959 to 1963, he served as commissioner of the National Capital Commission. He was a member of B'nai B'rith's International Council and has served on the National Joint Community Relations Committee.

Jacie C. Horwitz

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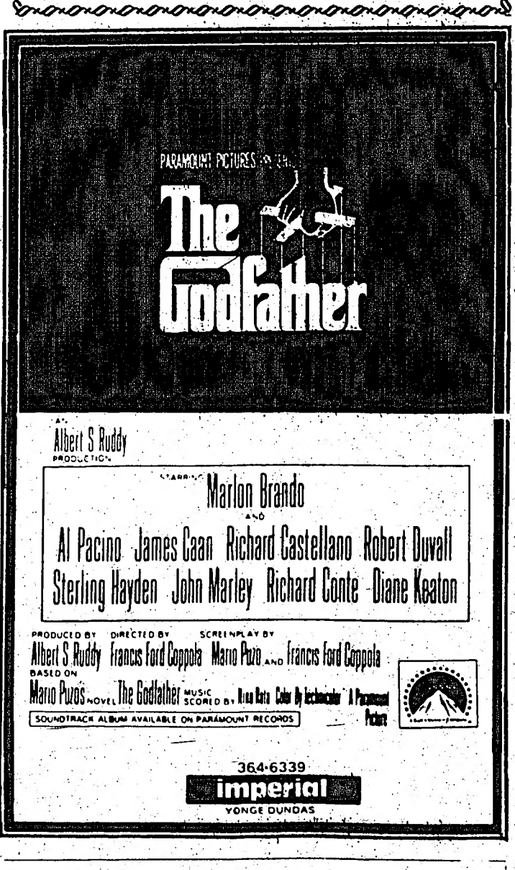
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International news

Many flee country

Moroccan Jews denounced and arrested

PARIS (JCNS) -

Since the attempted coup against King Hassan in July of last year, reports from Morocco have been speaking of increased fear of anti-Semitism by the country's 38,000 Jews. Ever since the attempted coup, the Moroccan Opposition has constantly accused the Moroccan royal household of corruption, and Jews have been linked with these charges.

A number of Jewish businessmen have been denounced or arrested in connection with them. Others have managed to leave Morocco in time. The brothers Paul and Henry Ohanna, for instance, fled to Israel.

Another Moroccan Jew, David Amar, a grain broker who also owns property in Paris, has also left Morocco. After the abortive coup attempt, the then Moroccan minister of public works, Mohammed Imani, was charged with corruption, and a list of 13 other Moroccans alleged to be involved was drawn up by the authorities.

This list included Amar and three other Jews. Amar, who is close to King Hassan's brother, Prince Moulay Ali, reportedly sought refuge in the prince's palace and was later given permission to leave for France for medical treatment.

He was arrested there in February on an international warrant, but was released 10 days later because a French court which investigated the case decided that there was insufficient evidence to warrant extraditing him to Morocco.

Amar, a former secretary of the Moroccan community as well as of the Casablanca community, was told to remain in the Paris area, pending the sending of new documents by Morocco.

Moroccan Jewish circles here fear that if Amar, a self-proclaimed anti-Zionist for many years, were finally to be extradited to Morocco and put on trial there, he would be judged not on the basis of the charges against him, but solely because he is a Jew.

Al Alam, the daily of the large Nationalist Party, has been running a campaign against Moroccan Jews, both for leaving Morocco and for allegedly being at the source of the corruption said to exist in the country. In its campaign, the paper has been using openly anti-Semitic slogans.

Reliable sources have told the JCNS correspondent that the Moroccan community is now convinced that there is no future for the Jews in Morocco. Most of the wealthy ones are said to have left the country.

Meanwhile, in New York, General Lucius Clay, the head of the Ad Hoc Committee of Concern (for minorities in Arab lands), told a news conference that the conditions for the estimated 4,000 Jews in Syria were "still bleak."

However, the situation had "improved" in Egypt and Iraq for the few remaining Jews there.

Only world public opinion, he emphasized, could "hope to make the Arab nations, especially Syria, act" to improve the conditions for the Jews living in those countries.

The committee released the names of 16 Jews detained in Syrian jails. Five are women or girls.

Rabbi Isserman dead at 74

ST. LOUIS, MO. -

The death occurred here last week of Rabbi Ferdinand M. Isserman, 74, who served as rabbi of Holy Blossom Temple, Toronto, from 1925 to 1929.

Rabbi Isserman had been assistant at Rodeph Sholom Temple, Philadelphia, before going to the Canadian city where he succeeded Rabbi Barnet Brickner. Like his predecessor, he was a graduate of the Hebrew Union College at Cincinnati.

A native of Antwerp, Belgium, Rabbi Isserman came to North America as a young man. He was held in high regard by the various congregations he served during his long ministry. He was devoted to the cause of social action and civil rights.

Rabbi Isserman was named rabbi emeritus of Temple Israel here, when he retired not so long ago from the active ministry.

Civil courts to handle marital laws

HAIFA (JCNS) -

Civil marriages and divorces of Jews abroad before they became Israeli residents come within the jurisdiction of Israel's civil courts and not the rabbinical courts. This leading ruling has been made by Judge Abraham Shaal, of Haifa district court.

The judge gave this ruling after hearing an application by a Russian immigrant, Dora Koliditzkaya, that she should be declared a divorcee, although she had been registered as married by the Ministry of the Interior.

The applicant was married in China, at a civil ceremony, in 1931, and was divorced there under Chinese law, in 1947.

After the divorce, Mrs. Koliditzkaya returned to the Soviet Union, while her former husband stayed on in China. They both arrived in Israel as immigrants recently.

The 1953 Personal Status Law, which provides that rabbinical courts have exclusive jurisdiction over matters of marriage and divorce, applies only to people wishing to marry or divorce when already Israeli residents, Judge Shaal said. It does not apply to people, Jews included, who have been married or divorced in accordance with a foreign law before becoming citizens or residents of Israel.

Bick appointed CIC executive director

Reports from Zionist and Congress headquarters confirm the appointment this week of Meyer Bick as executive director of the Canadian-Israel Committee.

Bick presently holds the post of national program director of the Canadian Zionist Federation and is editor of **The Canadian Zionist**. A graduate of the McGill Law School, Bick was formerly director of the Student Zionist Organization.

The Committee - a body designed as a public-relations group, will officially ratify Bick's promotion at their national executive committee meeting this week.

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Arts

Larry Poons exhibit

Stunning new series of acrylics

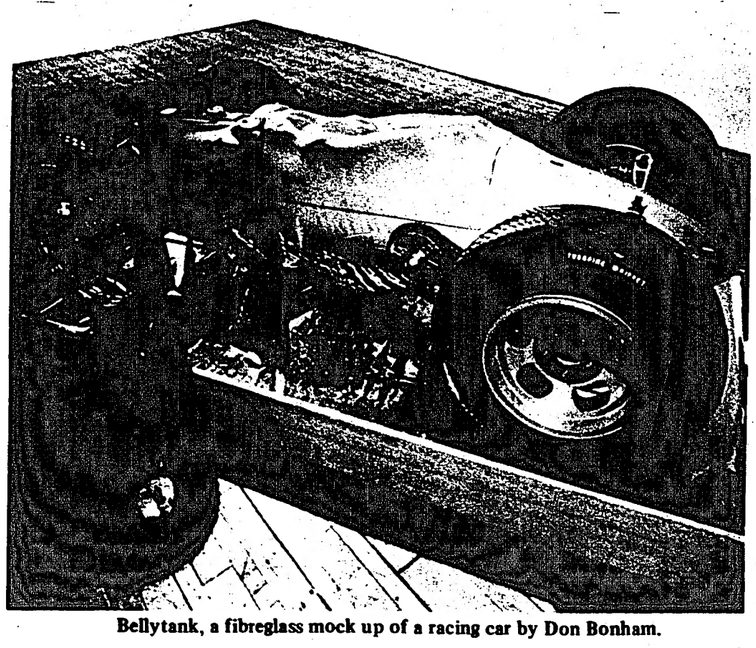
By WALTER KLEPAC

Once again an American import imposes its commanding presence on the Canadian art scene, this time in the form of a stunning new series of acrylics by New York painter Larry Poons. The current exhibit, now at the David Mirvish Gallery (596 Markham St.) to March 21, reveals a new direction in the work of this young but prominent color field painter.

Larry Poons' innovation to the color field painting of the middle-late 60's was to organize vast areas of stained canvas by superimposing an overall grid pattern made up of orderly rows of small, light colored, elliptical shapes. Poons created compositional interest by alternating, at given intervals, the direction of these shapes, so that some would point upwards, others downwards. Subtle color effects were also achieved by the interrelationship between the shapes and their surrounding areas. In short, Poon's "system" insured each painting in the series color harmonies, rhythm and structure all in one fell swoop.

The new works however, depart from this subdued, controlled approach and, in keeping with the latest trends in abstract paintings, display a strong element of spontaneity and a renewed interest in the textural qualities of the paint. As a kind of carry-over from his earlier phase, Poons' recent paintings show that he is accustomed to think in terms of the entire canvas rather than deal with it in terms of its parts. In spite of the rich abundance of detail both in color and texture, there are one or two dominant rhythms that sweep across the entire work and unify it. On the whole, the individual paintings give the impression of being large, cascading torrents of thick, variegated color.

Though vivid and exciting, one has the feeling that Poons' new acrylics are interesting variations of the existing repertory of abstract painting; they do not introduce anything basically new.



Bellytank, a fibreglass mock up of a racing car by Don Bonham.

Sleek and rakishly low-slung, Don Bonham's fiberglass mock up of an imaginary (and highly improbable) racing car which he calles **Bellytank**, is by far the most spectacular and intriguing piece in his current show at the Gallery Moos, 138 Yorkville Ave. (until March 24). The artistic success of Bonham's **Bellytank** (shown) rests on an extremely delicate balance. There is an essential strangeness about the work that works in it's favor.

Where we've come to expect the simple, clean, flowing lines of a prototype Indianapolis racing car, we find instead, in Bonham's version of the fabled dream machine the familiar but unexpected undulating curves of the female body. But Bonham's sculptural symbol isn't striking merely because he has managed to state the car's latent sexuality in a new way. His accomplishment is that he has made an outright contradiction work. Though rife with sexual connotation, the supine and passive female torso is the very antithesis of the racing car's explicitly masculine image. Bonham has, as it were, brought the suggestion of the sexual inherent in the automobile full circle. Bonham's visual hyperbole is a Ying and Yang symbol updated.

There is also a disquieting undercurrent of brutality and violence to **Bellytank** in its fusing of a human form to that of an inorganic machine. Though one hardly expects profundity from drawings and models of cars and motorcycles, one has a feeling that this sinister aspect of **Bellytank**, is a reflection on the society in which a machine can represent so intimate an area of human relationships.

Author fails to give answers on clash of Judaism-modernity

book review

American Judaism: Adventure in Modernity
by Jacob Neusner
Prentice-Hall, Inc., 190 pages

By MICHAEL R. MARRUS

Most readers go to books like Jacob Neusner's American Judaism for answers. Can Jewish tradition survive modernity? That is the question. And from a well-known scholar such as Neusner, professor of religious studies at Brown University, author of a multi-volume history of the Jews in Babylonia, an important work on classical Judaism and its changes in modern times, and several other books, from a man such as this one expects answers.

Answers, of course, do not come easily, and if they do not do so from this particular volume perhaps the fault lies as much in ourselves and in the anxiety which produces such an unfairly high level of expectation as in the work itself. We all want to know what is going to happen to the Jews. Authors cannot be blamed if they fail adequately to set our own minds to rest.

In his quest for an answer to the basic question which he outlines at the beginning, Neusner scours the field of writing on Jewish life in America. His book, in fact, is a series of "anthologizing essays", designed to present the best and most informed thought on the topics which are deemed the most important. There are extracts from the writings of Nathan Glazer, Judah Shapiro, Arthur Hertzberg, Arthur Cohen, and many others. Guided from writer to writer by Neusner, we are taken through a series of views of the American experience - synagogue and organizational life, the role of the rabbi (including a poignant original story by Richard Rubenstein), the problem of assimilation, the significance of Israel, and directions in modern Jewish theology.

At the close of each chapter the reader's appetite is carefully whetted for the next. And so one hurries through this short book in search of the solution to the problem which troubles Neusner and, indeed, most North American Jews today.

But it is in this sense that most readers are bound to emerge somewhat disappointed from the book. Its strength lies in its description of existing patterns of Jewish life and thought; its weakness, as one might well expect, lies in its attempt to read into this description a wider interpretation of what modernity means in the overall historical experience of the Jews.

One can accept the fact that with the Jews, as with every other people in the historical stage of modernization, archaic ways and myths of the past have a way of lingering on in an era for which they do not at all seem suited. The question is: For how long and with what richness and strength? Neusner believes that in America, in the very centre of modernity, there is at present a powerful "effort . . . to make use of archaic ways and myths for the formation of a religious way of living appropriate to an unreligious time and community. Spiritual sensibility and, even more, the remnants of the archaic imagination are the sources for the unarticulated, but evident decision of American Jews to reconstruct out of the remnants of an evocative, but incongruous heritage the materials of a humanly viable, meaningful community life."

Modernity thus need not be opposed irreconcilably to the old ways; tradition has a longer life and a greater capacity for adaptability to modern times than most of us suppose.

The note of optimism which is struck here is not based on making light of the weaknesses and failures of contemporary Judaism in America. Neusner is fully awake to these problems. But his interpretation appears, it seems to me, only in very fuzzy outline, cloaked in the obscurity of expression which the search for meaning frequently involves, and at the same time considered apart from other realities of contemporary America which might help to clarify our understanding of the Jewish presence there. This last point seems particularly important. For if America as a whole has an ambiguous relationship with traditionalism, and if past inheritance is reappearing more and more in the critique of modernity which is particularly strong among the young, then perhaps it is true that Jewish communal existence may survive one of the most challenging tests of all its history.

Film saga of rodeo rider sophomoric

By LINDA SHAPIRO

J.W. Coop now playing at the York II is another one of those **What Makes Sammy Run** sagas . . . only this time it takes place in the rodeo world. Cliff Robertson (best actor Charly, 1968) produced, directed, wrote and starred in it . . . and another Orson Welles, he isn't!

When the story opens, J.W. Coop has just been released from prison for writing a $32 rubber cheque and for another misdemeanor smothered in a southern accent. During his nine year, six month and 13 day involuntary vacation, he won all the inter-prison rodeos and he never gave up his dream of winning the national finals - The Stanley Cup of the Rodeo World.

He's finally a free man. He visits his semi-senile mother (Geraldine Page) who asks him if he had a nice time and chides him for being late for supper. At this point, he knows he has to leave home and chase his rodeo windmills.

While hitchhiking across country, he meets a stunning hippie chick named Bean (Christina Ferrare) who offers him soy beans, licorice and peace signs. They decide to hang in together while he rodeo-hops across the circuit winning those points that will make him eligible to compete in the national finals. And he really does have the spunk and spurs to do it!

Their climb up the Big Apple brings them the prestige of being pursued by swooning rodeo groupies and the money to sleep in the bridal suite of a real hotel, complete with a dynasty-inspiring view of a parking lot. Not bad for an ex-con who was born at 1313 Luck Road!

Finally it's the big day before the finals. J.W. has already won $49,000 and he tells Bean that he can't be first unless she's by his matrimonial side.

She leaves him. Stupid, inconsiderate woman . . . at least she could have waited until he won the $60,000 first prize!

J.W. gets very upset and breaks his leg . . . but never his Sammy Glick-drive, because broken leg, broken heart and all . . . he dares to ride the meanest bull in the world.

Whether or not he survives the fall is still one of those mysteries of life and of the film.

The message was invisible. The acting was sub-ordinary. The editing and the cinematography were sophomoric. At first, glimpses into rodeo life were entertaining . . . But there was just so much footage of cowboys riding horses and cowboys riding bulls . . . that the entire film eventually resolved itself into pure Taurean residue!

Cliff Robertson as J.W. Coop.

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